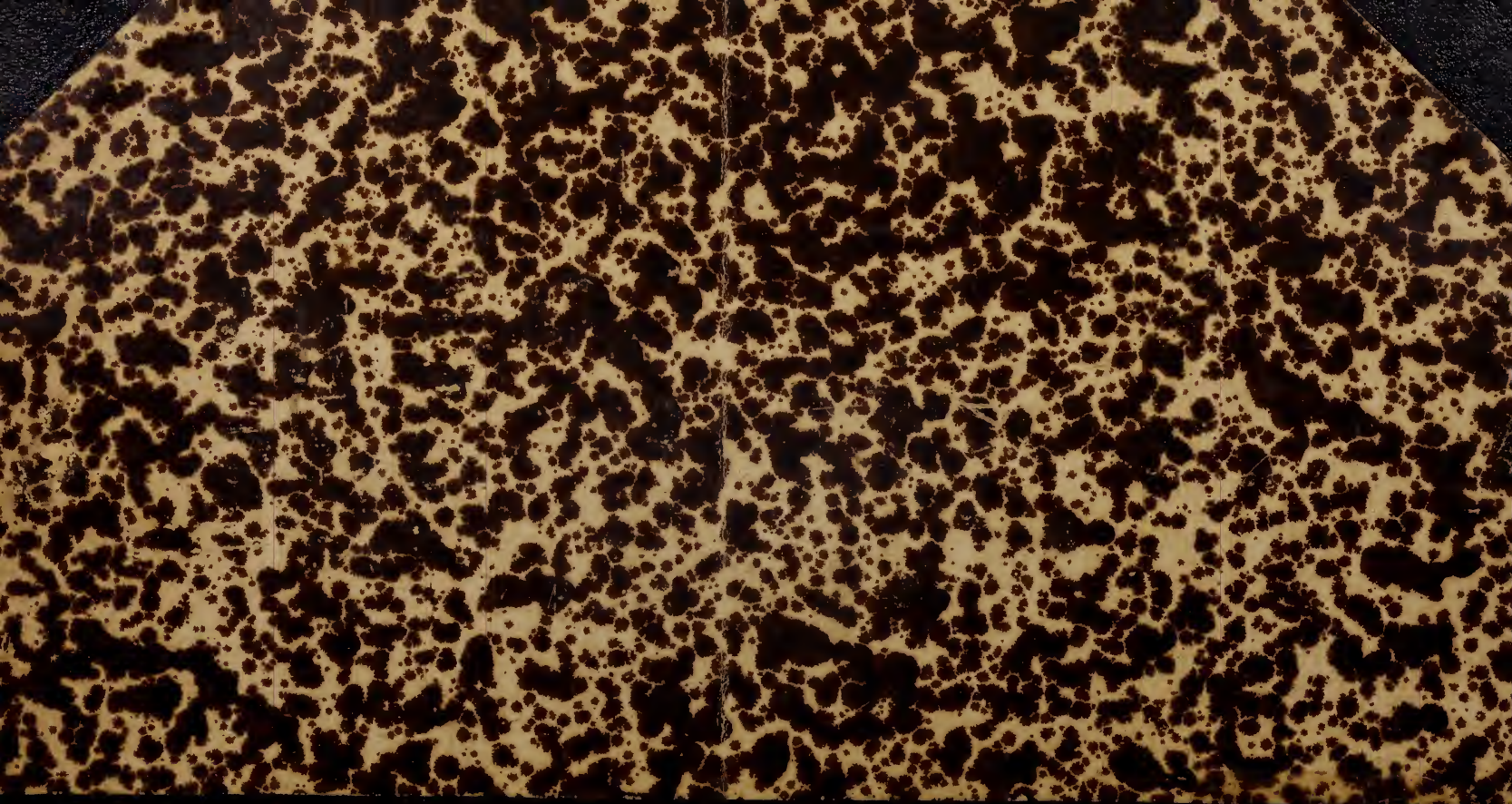

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THE

MISSIONARY HERALD

MAY, 1879

VOLUME LXXV NUMBER 5

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THE

MISSIONARY HERALD.

VOL. LXXV. — MAY, 1879. — No. V.

SINCE our last issue tidings have been received that the government of Japan has given consent to the residence of Dr. Berry and family at Okayama. For some unknown reason, permits have not as yet been granted to Messrs. Pettee and Otis, or to Miss Wilson, to accompany Dr. Berry. Through the active intervention of Mr. Neesima, whose services in the matter are highly spoken of by the mission, the permit of Mr. Learned to reside at Kioto has been renewed for five years. This insures the life of the Training School at Kioto, and the vigorous prosecution of the work in that important centre.

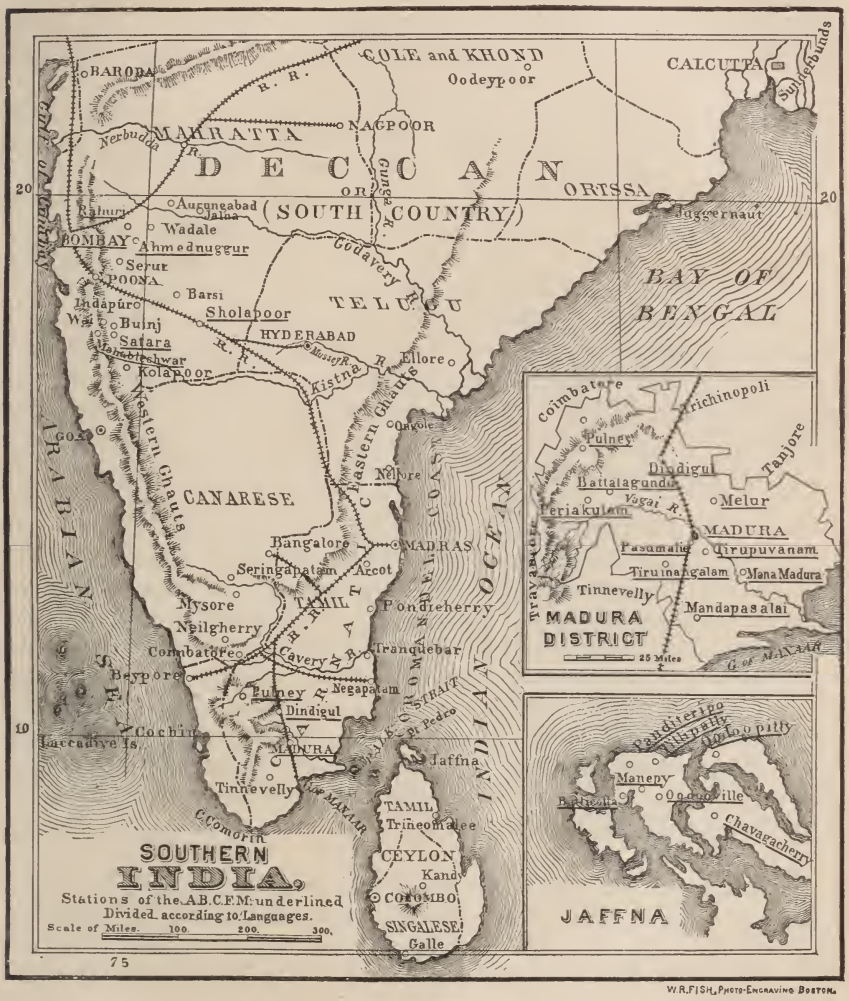
IT is not altogether strange that the Japanese government is slow to give foreigners the right of residence when, according to present treaties, the premises occupied by foreigners are exempt from the operation of Japanese law. An illustration of the workings of this provision is seen in a recent case of an Englishman who was tried before the English consul for smuggling opium, and acquitted, though clearly guilty. His Japanese accomplice was tried by Japanese officials, and sentenced to imprisonment for ten years. The consul subsequently repeated the offense under aggravating circumstances. Such outrages would naturally irritate the Japanese, and lead to acts of retaliation. It is reported that the British government has repudiated the act of its consul, and for the credit of the nation it is to be hoped that the report is true.

IN view of anticipated receipts the Prudential Committee have already had the great pleasure of relieving the missions, in a large degree, from the heavy reductions made upon their estimates for the present year. Would it not be pleasant to hear the voices of thanksgiving now going up from missionary homes in all parts of the world, because they are not to be hindered in their self-sacrificing labors for Christ's kingdom!

WHILE Mexico is opening its gates for the gospel, Austria is closing hers. Just as we go to press, word is received that our missionaries at Prague have been forbidden to hold any form of religious service. The government at present seems resolved not merely on restricting but on prohibiting the preaching of evangelical truth by our missionaries or any agents they may employ.

EASTERN GATEWAYS OF HEATHEN TEMPLE, MADURA

THE map of Southern India, with the "inlet" giving the Madura District, has been prepared for this number on account of the interest now felt in that section, and especially with reference to the annual report from our Madura Mission, to be found on another page. Within the past year, sixty thousand converts from heathenism have been enrolled in the area here delineated, and the future is full of promise. The story of the labors and success of the past year will be found to be of unusual interest.



ON the opposite page is an engraving which has also a special interest in connection with the report from the Madura Mission. The temple, whose gateways only are here represented, is one of the strongholds of heathenism in Southern India. Over seven hundred persons are constantly employed in the services of this temple, the splendor of which has long been a serious obstacle to the success of the gospel in Madura.

It is gratifying to note the tone of remark from every quarter respecting the recent large bequest to the American Board, tidings of which have, doubtless, already reached all our readers. Officers of other missionary societies, of various denominations, have been at the pains to send their congratulations. The religious papers have spoken most cordially, and have uttered some wise words of counsel and caution, both to the Board and to the churches, in view of this prospective increase of funds. Already there are indications that many friends of missions, so far from having a lessened sense of obligation to give the gospel to the heathen, have recognized this as a new call for personal consecration and larger giving.

A Contrast. — Among the responses received to the appeals recently sent out by the Board are these two. The first, naturally enough, without name or date, says: "The church here cannot entertain this appeal; and they are greatly surprised to find that it was sent to them from the large and rich city of Boston, in which there is such an overflowing amplitude of superabounding wealth." The other letter, enclosing $5, from a Home Missionary pastor in the West, whose salary is less than $400, says: "I purpose to infuse the interest I feel into my congregation, it being a part of my work as a Christian minister accustomed to pray, 'Thy kingdom come.' My already weak church, I do not intend shall be made weaker by my suffering it to withhold contributions to benevolent objects, though they may be small."

"Whether of them twain did the will of his Father?"

The Bishop of the Australian diocese of Newcastle, under the care of the English Society for the Propagation of the Gospel, has made a munificent gift for the endowment of the institutions of his diocese. He has given no less than $1,250,000, forming various funds for the support of the bishop and clergy, and for maintaining theological and other schools. How this bishop came into the possession of so large a property is not explained, but it is said that he has lived a most frugal and self-denying life, and during his thirty years of foreign service has not once visited his home in England. Whatever question may be raised as to the wisdom of these endowments, no one can fail to admire such consecrated service. Would that all who admire would imitate.

Messrs. Watkins and Kilbourn, on their return to Guadalajara, Western Mexico, where they arrived March 4, report the mission in a flourishing condition, with increased security in all evangelical work. The hold which the Protestant faith has gained in that city is seen in the fact that one hundred persons called upon these missionaries within three days after their arrival.

The Greek Archbishop of Cyprus has, to the surprise of many, given to an agent of the British and Foreign Bible Society a permit to sell the Scriptures throughout the island. It sounds oddly to hear one who claims to be a bishop in Christ's church declare that the books of the Old and New Testaments are of "sterling value."

THAT "HALF MILLION" ASKED FOR.

For years past, when we have sought in all candor to set forth the claims of the foreign field and the opportunities for enlargement on every hand, we have been obliged to take up the words of the prophet: "Who hath believed our report?" Men have listened with strange incredulity to the most earnest appeals, as if they were only the stock material to be employed in raising funds. The appeals have really moved but a small portion of the church, and that portion consisting, usually, of the few individuals who had already given most largely to sustain the cause. Yet the officers of the Board, faithful to its traditions as a progressively conservative body, have never allowed themselves to exaggerate the need or the opportunity. They believe in the truth, and that the Holy Spirit will in the end accept and bless the truth, rather than any sensational representations. Their hope of success is in the blessing of God on efforts made and carried forward in harmony with his holy will.

Painful and discouraging as it has been at times to have the most careful statements so little regarded, it has yet been felt to be due to the cause to make them in all earnestness and sincerity; due, too, to those who humbly and prayerfully labor and wait for its triumph. Now that a large legacy is reported as likely to come into the treasury of the Board at no distant day, it may not be amiss to recall the fact that half a million of dollars has been asked for, again and again, during the last few years, not to found new missions, but simply to supplement the purely evangelical work of the Board in missions already established. This sum was called for to found Christian colleges, to support theological seminaries, to aid in church building, and in the dissemination of a Christian literature, — objects essential to the Christian civilization which is the natural outgrowth of missionary effort already expended, and which are largely provided for by special societies in the home land.

In an article published in the *Missionary Herald*, January, 1876, after alluding to various objects outside of the appropriations of the year for which the sum of not less than $35,000 was required, two other objects of permanent interest were specially commended to men of wealth who might desire to signalize the centennial year "by large gifts in the interest of a high civilization and Christian culture, — the endowment of theological seminaries, and the foundation of Christian colleges in the foreign field." It was said that "while millions of dollars are annually devoted to these objects at home, a wise economy, in the large interest of the world's progress, would not confine these endowments to our own country. Seminaries for the education of a native ministry are of prime moment to the progress of missions and the permanence of the work accomplished. The American Board has now ten such institutions scattered over its vast field, for each of which the sum of fifty thousand dollars would constitute a permanent endowment, the income whereof might pay the salaries of the necessary professors and native teachers, till such time as these institutions, with their endowments, could be passed over to the care of the native churches.

worthier object, one more closely connected with the kingdom of Christ, it is not easy to conceive of. Similar investments might also be judiciously made in seminaries for women in the different mission fields.

"Next in importance to the support of such institutions, and in large measure subsidiary to it, while embracing the entire intellectual progress of a people, and the development of science and the arts, are the foundation and adequate endowment of Christian colleges. . . . . The man or woman who founds a college or a seminary is living for ages to come. The man or woman who should now set apart half a million of dollars, the income of which should be used to found a Christian institution of learning in some part of the heathen world every two or three years for the next century, would exert an influence upon the social and moral destinies of the human race, such as has had no parallel in the annals of recorded time.

"In making this exhibit, we make no appeal; we indulge in no anticipations; we simply state the facts, and the opportunities open to a large-hearted Christian benevolence in the foreign field, in the interest of Him who gave himself not for us or for this country simply, but for the world."

Some months after this, a special paper was prepared on the "Claims of Mission Colleges on Men of Wealth," and the need of half a million of dollars was again presented. While in England a few months since, the Foreign Secretary suggested to the Marquis of Salisbury that the English government could in no manner promote the success of the Protectorate established over Asia Minor so wisely and so successfully as by placing this sum of half a million of dollars in the hands of the American Board, to be expended, through its missionaries, in the interest of higher education throughout the Turkish Empire. Various enterprises in contemplation, such as rectifying the frontier between India and Afghanistan, and developing the manifest destiny of the English race in South Africa, have doubtless prevented the proper consideration of a suggestion which, if acted upon, would put thousands of educated young men — Armenians, Greeks, and Turks — at the service of the English government in carrying out the political and social reforms essential to the regeneration of the empire. But if the English government could not properly make a grant of the kind proposed (and it was not expected that it would), it was not deemed unwise to make the suggestion for the benefit of British Christians interested in the progress of civilization, especially in that part of the world brought into such close relations to Great Britain.

This idea of a half million needed in fields already opened is thus no new thought of an enthusiastic secretary, but is based on a careful consideration of what is demanded for the healthful development of the great work already begun, and still, in the providence of God, dependent upon American Christians, acting through the American Board.

And now comes the legacy to the Board of more than the half million, when needed, when fully prepared for in the progress of the missionary enterprise, for the completion of what has already been undertaken and the entering into new fields, to broaden and deepen the great work, to encourage every giver to yet larger contributions and to more humble and prayerful effort. Thus the Master meets the needs of his work, and thus is he beckoning us *forward, forward to the grand consummation.*

A MUNIFICENT BEQUEST.

ALLUSION was made in the last number of the *Missionary Herald* to our wish that we could turn our importunate cries for help into hallelujahs. The opportunity has come much sooner than could have been expected. Reverently and joyfully do we render thanks to Him whose are the silver and the gold for the tidings of a princely gift which may amount to nearly a million of dollars, to come in the course of not many months, probably, into the treasury of the American Board. The Lord hath done great things for us, whereof we are glad. Never was such a gift more unexpected; never was one more opportune. So far as is known, no human being now living had anything to do with directing this large sum into this channel of benevolence. The time, the method, and the amount of the gift, are of his directing, "who is wonderful in counsel and excellent in working." He knew the need and he knew how to meet it. To his name be all the praise.

In the midst of our rejoicings over this prospective gift, we must not be unmindful that, like all God's mercies, it will depend upon the use we make of it, how much of a blessing it will be. It were easy to show to what noble uses this large sum of money might at once be put, in the strengthening and enlargement of missions already established; in providing for training and theological institutions in every nation where we have already lifted the standard of the cross; in giving a Christian literature to the people who are asking for knowledge; in reaching out to the regions beyond, explored and unexplored, where are souls, the purchase of the Saviour's death, who have never heard of him.

But aside from the direct help to missionary operations which, it is obvious, these funds will afford, the gift may prove a blessing in many other ways. It may serve as the voice of the Lord calling Christians to take a larger view of the missionary enterprise. The offerings of Christ's church have hitherto been utterly disproportioned to the magnitude of the work intrusted to her by her Master. What is a million of dollars in face of the work to be done for the hundreds of millions of pagans? The wastes of heathendom are so vast that the streams of benevolence hitherto flowing have hardly touched the borders of the desert before they have been exhausted. We well know that the schemes of commerce for opening channels of trade are not accomplished except by the outlay of millions of dollars. Who can expect that that grandest of all schemes, the subduing of the nations to Christ, can be accomplished by the offering of mites only, without the millions? It may be that the Lord will use this legacy to the American Board, so far as is known the largest gift ever made by one person to a missionary organization, as an incentive to others, the rich and the poor alike, to give on a grander scale for the world's redemption. It may be, that with the news of this reënforcement coming at a time of no little anxiety, the hosts of the Lord will take courage, and say with one voice that this is the hour for a grand advance. It may be that young men and young women, hearing this call for advance, will offer themselves in increas-

ing numbers to the missionary work. It may be, that in view of broader schemes and deepened interest, Christians will pour out more ardent prayers for the coming of Christ's kingdom. Such results are not only possible, but they would seem to be the natural results of this prospective replenishing of our missionary treasury.

On the other hand, there is a peril which all can see. It may be that some who have no true apprehension of the work in hand will lose the sense of personal responsibility. They may imagine that even now, months before the anticipated sum is available, the foreign missionary enterprise is provided for. Heretofore, in order to secure needed contributions, it has been absolutely necessary to present the pressing needs of our established missions, and to show the perils of debt and retrenchment. When such appeals are withdrawn will the obligation to give still be felt? And if for any reason personal offerings are withheld, will not interest and prayers fail? Such results would be deplorable indeed. How poor a response this would be to that Providence which, by this bequest, calls us not to smaller but to larger gifts! It would forbode disaster to the missionary enterprise, in the near as well as in the distant future.

But while these perils are by no means imaginary, and need to be guarded against, especially by all Christian leaders, we are persuaded better things of the churches, though we thus speak. We look for enlargement on all sides. The next few months will test the faith of the churches working through our Board as it has, perhaps, never been tested. It is one thing to stand firm in times of depression: it is another thing to be steadfast in times of seeming prosperity. Will the faith of Christians be equal to this emergency, for emergency it is? Will they hold fast in gifts and in prayer, or will they feel relieved from personal responsibility, and cease to do what *they* can for the world's evangelization because some one else has done more than was expected? A few months will determine how much of real faith and missionary zeal exist in the churches operating through the American Board. We await the result not without anxiety, yet with a prevailing hope. To us the voice of Providence in this gift is as clear as was the voice of the Lord to Moses, "Speak unto the children of Israel that they go forward."

MR. ASA OTIS.

THE friends of missions will wish to know something of the person who has left such a large bequest for missionary purposes. The following notice of the late Mr. Otis has been prepared by one who was well acquainted with him.

The donor of the late bequest to the American Board, Mr. Asa Otis, of New London, Conn., was born at Colchester, Conn., February 10, 1786. He died March 10, 1879, being ninety-three years of age. When he was quite a boy, the family removed from Colchester to New London. In early manhood he went to Richmond, Va., and there spent his prosperous business life. When about fifty years of age, he retired and returned to New London, principally that he might care for and be a companion to his widowed mother and his sisters. All these passed away long before himself. His tastes were very simple. Every comfort for the household was

provided carefully and amply; but nothing in his early circumstances or education tended to produce expensive tastes. He did not care for show, but lived a quiet life in a quiet town. He was a member, and for a time, a deacon of the First Congregational Church of New London. He never married. Habitually attentive and judicious in business matters, he accumulated a large fortune. A niece, always a member of his family in New London, was his only heir-at-law. Being herself provided for to her satisfaction by the gift of her uncle, she had a general knowledge of the disposition of his estate by testament, and was satisfied that he should do as he would with his own. For many years Mr. Otis has had a special interest in the work of the American Board, which he has shown by steady and large contributions during his life. He kept himself informed of its work, and for years has intended it should be the principal recipient and disposer of his property. His bequest coming in a time of straitness, and when an enlargement of its work, even in fields already occupied, seems imperative, — when success already achieved calls for educational and native agencies in full measure, in order to conserve and develop all that has been done in the past, — we must hope that God, in whose hands are all hearts, has ordered such a bequest that his people may be encouraged to increase, multiply, and make more constant their annual contributions, and so make more efficient the instrumentalities which, by this help, it is believed, it will be in the power of the Board to put on a firm foundation.

Trustworthiness in word and deed were marked characteristics of Mr. Otis's business life in Richmond, and he has left behind him a reputation for the same qualities in the town where his later years have been spent.

DONATIONS AND LEGACIES.

THERE is a commendable ambition in the donation account for March which deserves a word of encouragement. It has advanced so handsomely that we are permitted to report that for the first seven months of our present fiscal year, the donations lead those of the same period the preceding year nearly $3,000. The addition of $12,000 to the same account would have made it equal to what it was at the same time two years ago. The legacy account, curiously enough, is still suffering from a tendency to decline, so that it has actually fallen off from last year's report at the same period, $30,735.75. However, let not the donations indulge in vain glory as yet; for there are some indications that they will need all their reserved forces to carry on their side of the treasury department *proportionately* with the legacies for some time to come. Would it not be a splendid record if the regular donations from the churches should now spring forward with a bound of exuberant joy, testifying with songs of thanksgiving that some of the friends of missions "still live?" It is a magnificent opportunity for the old and tried friends of the American Board to take for their doxology Psalm cxxvi.: "Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad."

MISSIONARY MOTIVES NEEDED FOR CHRISTIAN WORK AT HOME.

BY REV. I. E. DWINELL, D. D., SACRAMENTO, CAL.

THE missionary work is based on the great unities of Christianity. They are such as these: that the race is one; that depravity is one; that redemption is one; that regeneration is one; that the Christian life is one. We do not reach the true spirit of our local work till we come down to it from the heights of these grand missionary unities. The kingdom of God, which knows no land, no race, no condition, as excluded from its provisions, must come into a man to enable him to put a cup of cold water or do any service, even, unto the kingdom. The "Light that lighteth every man that cometh into the world," must be welcomed and reflected, to enable a man to walk a step according to the light in an old Christian community.

Thus, to specify: to carry any real sense of the worth of the soul of our own child or brother or neighbor into our efforts in his behalf, we must realize, somewhat, the value of every soul, the value of the soul as a *soul*, and look at this particular soul in that broad light, seeing in it the divine image, its relations to God, its responsibility, its immortality, in which light the distinctions of locality and kindred are faint. We must come down from this height of vision, from which all souls are sure to be unspeakably precious, to labor aright for those near us. Again, to take in justly their lost state, we must view it through our acquaintance with the universal human sinfulness, else we shall see in it but the accidents of its condition, and exercise ourselves over its surface treatment. Moreover, to go to this or that person with the story of redemption, and feel its value, we must realize that Christ died for sinners, the world through; and that one sinner has as much right to it, so far as he is concerned, as any other. The moment we regard it as merely a local blessing, and crib our sympathies accordingly, we drop down from the love of Christ to sinners to some lower principle. So it is with regeneration. To be able to detect the evidences of this in those about us, we must recognize the work of the Spirit in changing the disposition and purpose of the soul, — a change which is of the same nature in all regions. Unless we come down to this fundamental work, below the effect of this or that set of human agencies, this or that style of education, this or that church effort, below all local training, and find a kind of character identical in substance with that secured by the work of the Holy Ghost in China, Africa, and Turkey, we may be sure we are stopping short of regeneration. We must see, in the essentials of character, the same results at home as the missionary sees in pagan lands, or else one or both are one side of the evidences of the new birth. In like manner, Christian life, the world over, is of the same type, as contrasted with the life of any other class. It has everywhere similar experiences, similar aims, and a similar spirit. We must come out of this broad Christian atmosphere to detect and interpret the Christian spirit in our own Sabbath-schools and congregations. Our eyes must have back of them the world-wide Christian sympathy to see truly the Christianity at our own firesides.

It is illogical and foolish, therefore, to put the missionary spirit off from us as foreign to the home work, or try to make a distinction in kind and an opposition between the two. If we make such a distinction, the worse it is for the home work; for the missionary spirit is certainly founded on the great unities of the gospel, and if we come short of them, we fall from the gospel. We need all the height, breadth, and depth of the spirit of the gospel for home work, lest in falling under lower motives, we fall out of sympathy with Christ. There are lower motives which, if pure and subordinate, are worthy, — as the love of country, church, neighbors, kindred; but they need to be taken up and made to float in the higher and broader ones, as down in the air. If we find the spirit of home work, as we cherish it, hostile to the missionary spirit, we need to beware. Even if we feel indifference towards it, we need to have our hearts rise and touch again the heart of Christ and catch the beatings of his broader love.

It follows, if we have the true spirit of home work, we shall have longings that outreach the home field. We shall need a service that corresponds with our larger sympathies. We shall easily and naturally rise to a work that is as large as our principles. We may not have much to give or much that we can do abroad; but our hearts are as large as the world, and we must have an opportunity to do what we can for the world. Not to do this is to stifle Christ in the soul.

IN MEMORIAM.

An impressive service was held in the chapel of Wellesley College, on a recent Sabbath, in commemoration of a young missionary who has just rested from her earthly labors. Miss Henrietta S. Chandler, who died at Madura, India, January 23, was daughter of Rev. John E. Chandler, of the Madura Mission. She completed her special studies at Wellesley College in 1876, and in August of that year returned to India to give her life to Christian service in that land. The report for 1878 from the Madura Mission, written before her death, speaks especially of the faithful and successful labors of Miss Chandler in her school at Pulney. Suddenly, and almost at the beginning of her work, was she called away, but not before she had seen such results of her toil as made her glad and will make her glad forever. It was eminently fitting that in the college where she was known, in which there exists a missionary society that had adopted her as its missionary, having assumed her entire support, a memorial service should be held. Amid beautiful flowers, and with fitting hymns of praise and trust, the glory of an unselfish life, devoted to Christian service, was well set forth. The influence of that life, which seems to us to have been too soon ended, will long remain in this land as well as in India.

Christian heroism is not confined to one sex. During each year of the existence of Wellesley College, one of its students has given herself to foreign missionary service. And now another, soon to graduate there, is ready to enter into the place just made vacant. May the light of all our Christian colleges shine upon every land from this time on "until the day break and the shadows flee away."

IN SIGHT OF THE PROMISED LAND.

It is hardly possible to realize the progress made by Christian missions during the last few years, or the opportunity now presented for the early evangelization of the world. No one society or denomination has any exclusive privilege, though sometimes one and sometimes another may seem to be specially favored. The blessing of God everywhere attends earnest, self-denying labor in the promotion of his cause. At the late Conference in London, the representatives of the leading missionary societies of the world appeared under different banners indeed, but all giving heed to the one voice of the Leader. The gospel was seen and felt to be the power of God unto salvation, wherever and by whomsoever preached.

The period of beginnings is past. Our prayer now is not that God will open the world to the efforts of his people, but that he will give them the faith and the courage to enter and take possession in his name. It is no longer the time of preparation; that, too, is past. The Scriptures have been translated and a Christian literature developed in nearly all the principal languages spoken by mankind. Churches have been gathered among all the principal races. Men everywhere are attesting the power of the gospel in their changed lives, and in their devotion to Christ. It is no longer the time for vindicating the character and motives of missionaries; no longer the time to be content with individual conversions here and there, but to expect great movements by which hundreds and thousands are to be brought to the truth.

The Divine hand comes out more plainly than ever before in breaking down opposition and clearing the way for the grander triumphs of the church. How wonderfully within the last twenty years has God's presence been manifest in the historic development of the nations — making the wrath of man to praise him in the enfranchisement of millions of bondmen, delivering Italy from the thraldom of the Papacy, turning the humiliations of Sadowa and Sedan into the conditions of new life and hope to Austria and France, while giving to the world a lesson of the corrupting influence of Romanism on the national life of great peoples as contrasted with the quickening energy of Protestantism. See how the political power of Islam has been broken down, while there has been manifest a singular care of the evangelical agencies at work in the Turkish Empire, overruling the ambition of princes and the craft of statesmen in the interest of the kingdom of God. See how war and famine and pestilence become agents in his hands to overcome the pride of caste, the hatred of foreigners, the traditions and prejudices of centuries, that men should come by thousands, and even tens of thousands, to put themselves under religious instruction. In India it is no longer the humbler and ruder tribes like the Kohls, the Santhals, and the Karens, but the Teloogoos and the Tamils are coming,— sixty thousand the past year, and still they come, — the beginning of a movement that is ere long to sweep over India. And what shall we say of the results in China, and the conviction of the missionaries convened in conference at Shanghai, that in a single generation that great Empire may

become Christian! And then, what of Japan and the Islands of the Sea, and of Africa, now as never before open to Christian effort!

Is it too much to say that we stand as it were in sight of the promised land, and that it is for the church of Christ to decide whether we shall now go up and take possession in the name of the Lord of Hosts, or turn back and wander in the wilderness, and leave to another generation the great privilege which God, in his all-wise providence, is offering to the church of our day and challenging its faith to accept?

A VOICE FROM THE PACIFIC.

The Rev. Titus Coan, who is now pastor of the native church at Hilo, in the Sandwich Islands, was born in 1801. He commenced his missionary work forty-five years ago, and during this period over 12,000 persons have been baptized by him. The record of benevolent contributions made by this church at Hilo during Mr. Coan's pastorate, is also remarkable. At the first their gifts amounted to not more than five dollars a year, and were made in kapa, fish, etc. But the increase has been to ten, twenty, thirty, fifty, one hundred, three hundred, five hundred, one thousand, two thousand, three thousand — until the sum of four thousand dollars *annually* has been reached. $120,000, mostly in gold and silver, have been contributed by this one native church during this pastorate. The following ringing words have just been received from Mr. Coan, who, though now seventy-eight years of age, is still in active missionary service. Referring to the papers read at the annual meeting at Milwaukee, he says: —

"What startling bugle blasts break over the sleeping camps and echo along the tardy lines of the 'sacramental host,' calling upon Zion to shake herself and put on her beautiful garments. And yet the sleep of ages rests upon many. How painful the low-tide statistics of hundreds of churches, and the negative statistics of many hundred more! We love to hear the clinking of silver coins into the Lord's treasury, like the rattle of small arms, and the thud of the double eagle, like the booming of heavy ordnance, in this great battle against the powers of darkness. And we long to hear the *sustained* rattle along the whole line of conflict.

"We have just read that marvelous tale, *Through the Dark Continent*, and we blush for a Christianity that can suffer millions of the human family to remain from century to century in a state worse than brutal. Why is it that the late revelations concerning central and equatorial Africa made by Livingston, Speke, Grant, and by the indomitable Stanley, do not arouse the slumbering zeal and pious devotion of Christendom? It is a pity that the American Board cannot be furnished with one million of dollars, annually, and other Boards with a like amount, to send the bread of life to the perishing millions who are following other uncounted millions, all going down to the grave, without the knowledge of the way of life. Oh! if the dear Master would give me another life on earth, how gladly should it be consecrated to the proclamation of the gospel to the tribes still sitting in the region and shadow of death. Why not be willing to toil and suffer on

earth a hundred or a thousand years for the glory of God and for the souls of men, when an eternity of bliss is before us?"

THE ONE SOURCE OF MISSIONARY POWER.

Rev. F. D. Huntington, D. D., Bishop of Central New York, preached upon the above theme at the opening of the Episcopal Missionary Conference held in New York last autumn. From his impressive discourse the following extract is here given: —

A mission, anywhere, requires the enthusiasm of the Cross, or else it drags and fails. There must be — there always has been — one of two intense, burning convictions: either a belief that the gospel sent is to save, literally and directly, each converted man from a horrible perdition, or else a personal love and zeal for Christ so utterly self-forgetful that it will do and suffer all things to make others his friends, and to gladden his heart with their conversion. Everything short of this is short of real success.

There is this strange, unutterable, incomparable power in the Son of God. No theology has ever explained it. No philosophy has accounted for it. There must be a touch of the Pentecostal fire. We cannot imagine St. Paul or any of his brother-apostles, or the saints at Jerusalem, or Achaia, doing any part of their work without that peculiar energy. So all along. This, and this only, accomplished the marvelous conquests of the early church, from Syria to England, Northern Africa, and India. This alone belted the Mediterranean with a cordon of Christian altars. This, along with the fervor of extending a great ecclesiastical institution, but never the latter alone, sent the Romish Fathers into the forests of the St. Lawrence and the fever swamps of South America, where the real honors of the Middle Ages were reaped. Nothing else brought the brave witnesses from the "Brethren" in Holland to Labrador. Nothing else brightened the beginning of this century in the Church of England with the opening of the gates of the East to the Saviour. For whatever has been worthy of her title in our own branch of the church there is no different origin. There must be either a Francis Xavier, crying, with solemn aspect, in the streets of Paris and the cities of paganism, while he rings his bell in his hand, to warn the lost of their ruin, "What shall it profit a man though he gain the whole world and lose his own soul?" or there must be a John the Baptizer, pointing with a kind of transport to the Healer from Nazareth, and calling to them that pass by, "Behold the Lamb of God, which taketh away the sin of the world." There must be alarm to drive men to their Saviour, or love to draw them; but in either case it must be to the Saviour that they come, or the mission has no breath or blood, and dies.

Every impulse and stroke of missionary power on earth is from the heart of Christ. He sows, and there is a harvest. He touches nations, and there arises a brotherhood, not only civilized by his light, but sanctified by his love. The isles of the ocean wait for him. He spreads his net and gathers of every kind, and lo! the burden of the sea is not only fishes but fishermen, who go, and gather, and come again. What follows, then, but that the criterion of all missionary power and success in any branch of the

church is its conscious nearness and likeness to him? If there are activity, free giving, ready going, a full treasury, able men who say, "Here am I, send me," it is because through all the organization CHRIST lives, and his personal Spirit works. There is no other possible spring for that enthusiasm. Take him away from the bravest missionary at his post, — the lion-heart of Selwyn would break, St. Paul would sink and die of homesickness "alone at Athens." If the ship labors in the sea, it is because there is no call of faith to the Master. If the machine stops or creaks, it is because the motive force is not let on. If this flower of Lebanon languishes, it is because the roots are not in the heart of the ground. If money fails, you may start a thousand conjectures as to this defect or that in the plan, but you are looking for a disorder on the surface which is deeper down at the core. You have undertaken the amazing task of converting the world to CHRIST by a selfish Christianity. Know, O blind interpreter, that when men love CHRIST with right loyal and joyous devotion, they will speak of him, run for him, give to him, tell out his story; and of missionary money and men there will be no famine. GOD'S rivers of life will be full of water.

It is time for Christians to think, amidst their perplexities, whether the difficulty is not where they forget to look for it, — in their piety itself. We shall have more money for the Master when we have more of the Master. The world and the flesh and the devil have got the money; and they have got not a little of it in the hands of baptized men and women. It will come out when they believe with all their might in him by whom that "world" was overcome, who transfigured the "flesh" into a living temple, and who by putting Satan behind him drew to him the ministry of angels. How much of the present CHRIST, so much missionary strength.

LETTERS FROM THE MISSIONS.

Madura Mission.

A PROSPEROUS MISSION YEAR.

THE Annual report from this mission, for the year 1878, has been prepared by Rev. J. T. Noyes, of Periakulam, and if printed entire, would fill twenty-seven pages of the *Missionary Herald*. It contains an elaborate presentation of the various departments of labor, with extracts from the reports of the missionaries at the several stations, showing what a many-sided man a missionary must be. The remarkable success attending the mission warrants us in taking an unusual amount of space for the report, though at best only characteristic portions of it can be here given. The sections relating to woman's work and the schools, will be given in the *Life and Light* for this month.

"The year 1877 was distinguished as being the year of the 'Great Famine' in Southern India. The year 1878 is distinguished by the large number of converts to Christianity. Our missions cannot report any such surprising progress as has been recorded in the missions about us, and yet we rejoice over larger accession and more general prosperity than we have realized in any previous year. We are able to report at the close of this year, 199 Christian congregations — 28 more than last year. These congregations contain about 3,000 families and 11,000 individuals, the gain in individuals since our last annual report being 2,207. Four hundred and

thirty-three have been added to the churches by profession. For these 199 congregations there are about 200 buildings where Christian worship is conducted, and religious instruction given once or twice every Sabbath day. Many of those who join our congregations would be better classed, at first, as non-heathen than as Christians. Many of them, at the outset, know little of Christianity, are little interested in learning of the pure and holy life it requires, indeed have only begun to be taught its rudiments. The process of instructing them is slow and tedious. But with all its difficulties, we value more and more the plan adopted by the mission in 1843, of enrolling such as have outwardly renounced heathenism or Romanism, and are willing to place themselves under Christian instruction, as members of regularly organized congregations. The system corresponds to the practice in all Christian countries, and it is true here as there that accessions to the church are almost wholly from the class which regularly enjoys religious instruction."

STATIONS AND WORK OF MISSIONARIES.

"We have eleven stations, eleven missionaries, and fifteen ladies, including the family recently arrived. Six of the lady missionaries are supported by the 'Woman's Board.' This is as large a number as has ever been connected with the mission at one time. Our stations vary in extent of territory all the way from 100 to 1,090 square miles, containing populations varying from one hundred thousand to two hundred and fifty thousand. The whole area occupied by the mission is 10,000 square miles, with a population of two millions. One of our most extensive districts has been for two years without a resident missionary, having been left vacant by the death of our much lamented brother, Rev. W. B. Capron. Our new reinforcement will, we trust, enable us soon to occupy that large vacant station. The missionaries spend a good portion of their time in touring in their districts, either on the itineracy among the heathen, with tents, or in visiting their churches, congregations, and schools. When at home, in addition to what may be termed their office work, which, with some, is by no means a small item, they have much to do in connection with schools, and all who are able make a point of going every day into the streets of the towns in which they live, or to some near village to preach the gospel to the heathen."

STATION REPORTS.

The following are given as specimens of the Station reports: —

Mr. Rendall, of Madura, says: "Although I have not been able to carry on the work of the itineracy in my station, there has been a good deal done to reach the heathen, each catechist visiting the villages in the vicinity of the town where he lives. There are several indications of advance in reaching the minds of the Hindoos for whom we are laboring. The additions during the year show a marked interest on their part. The conversion of seventy-eight from among them shows that they are more than ever considering this subject. The friendliness they manifest and the way they receive the truth, acknowledging it to be from God, gives further evidence of their present state of mind with reference to Christ and the salvation he provides. They are evidently being led by God towards the truth. The people have suffered much from famine, and they are still in straits. They need our sympathy in this their great trial, and may God give us grace to meet them as friends and brothers, and to lead them to Christ, our common Saviour."

Mr. Burnell writes of his work at Melur: "It has been the practice at the Melur station to itinerate in the early part of the year. But as the missionary was absent the first part of 1878, no itineracy was undertaken. Much time, however, has been spent in the villages, twenty-seven tours being reported in five months from July 1 to November 30, taking up 94 days of the total 123, and involving 862 miles travel. In July, $750 having been entrusted to Mr. Bur-

nell for distribution, no little time and attention were devoted to the work, the whole sum being personally given by Mr. and Mrs. Burnell, in small allotments, to the suffering poor. It is nearly the uniform custom of the missionary when at the station center, to visit the people morning and evening within a circle of two or three miles."

Mr. John T. Chandler, of Battalagundu, reports : —

"The way I have tried to reach the masses in my district is, as follows : —

"I have the list of all the revenue village circles, and of all the hamlets and villages in each circle, with the population of most of them. Leaving out the territory south of the Viga River, because there are no catechists in that region, the remainder of the district has been divided up into nine sections, eight of these sections being placed under the care of eight catechists, and the ninth assigned to Pastor Devasagayum. Each one reports the villages visited every month, and he is occasionally reminded of those unvisited, so that not a single hamlet may be neglected. The region not assigned to any particular person is called "Itineracy ground," and is visited and traversed by those who unite from month to month in conducting itineracies.

"There are in all four hundred villages and hamlets, nearly three fourths of which are situated in the nine divisions, and I think that all of them have had the gospel preached in their streets the past year. The hearers have averaged 2,263 each month. On the itineracy ground are more than a hundred villages, and all have been reached through the combined effort of the catechists in the itineracies. Not less than 3,675 persons have heard the gospel in that way. And yet of the hundred thousand people belonging in these villages probably not more than twenty thousand have actually listened to the preaching of Christ."

ITINERACIES.

"The mission procured its first set of tents for itineracy in 1863. Another set was procured in 1867. Others were added from year to year until nearly every station was supplied, and the itineracy became a specific department of work. The missionaries are accustomed to engage in the itineracy for longer or shorter periods, as they have time, and, when they cannot go, native pastors and, sometimes, catechists go out by themselves, in companies of from five to ten at a time, so that this year, in eight stations, there have been thirty-eight itineracies. We regard this as one of the most important departments of our work. It is especially needed in stations where there are few congregations and schools."

Mr. Howland, of Mandapasalai, says of this work : "The good results of the itineracy in my station have been many. One earnest and wide awake congregation has resulted from our itineracy in July. It was the deciding point for the people in another village. They had been hesitating. The coming of the tent, with its company of preachers, decided them, and now we have a promising congregation of fifty, with a new house of worship. Others have joined us as a result of the nine itineracies for the year. Nearly the whole of the station district has been gone over during these itineracies. Fully 25,000 people have had the gospel preached to them in one way and another during the year. I have known of no opposition ; on the contrary, we have found an unusual willingness to hear the truth, and more books have been sold on the itineracy than ever before."

Similar reports are made of itineracies from other stations. Mr. Herrick, of Tirumangalam, writes : "I have almost always noticed that work on our itineracy is very useful to the native helpers engaged in it. By this kind of work, too, persons are not unfrequently found who are evidently searching for the truth, and some who have before heard something of divine truth are strengthened in their wish for further knowledge. Our experience has clearly shown it to be very desirable that this form of mission work be employed as much as possible, especially in places

more remote from the residence of missionaries and native workers."

CHURCHES AND NATIVE PASTORS.

"We have the same number of native pastors as last year: namely, eighteen. Of these, three are without charge, being engaged in educational work. We have one more organized church, making a total of thirty-three. The pastors who are engaged in pastoral work are supported independently of mission funds, several receiving aid from the 'Madura Native Evangelical Society.' The East Church at Madura and the Dindigul Church have supported their own pastors, and the coming year the churches at Mallankinaru, Kamhum, and Kombai will also be self-supporting. The native pastors are spoken of in highest terms by the missionaries with whom they are associated as earnest, faithful, judicious, and able men."

The report gives extended extracts from the several statements made by these native pastors, but we have room for only one, and select, as a fair representation of them all, the report given by Pastor Vathanayagum, of the Mallankinaru church, connected with the Tirumangalam Station.

"There are Christians in ten villages connected with Mallankinaru, numbering about 500. The situation of these villages is very favorable for visitation, all of them being within five miles of my home. The distressing famine of the past two years has swept away some, and scattered abroad more. So that there is a considerable reduction in numbers. Many who have survived the famine, though clothed, fed, nursed, and cared for in various ways, seem still to be like 'Pharaoh's lean and ill-favored kine.' The famine has had the effect to sift out the unstable, and to confirm the faithful, so that the present body of Christians are more firm and reliable than ever before. I have observed a wonderful change in several individuals, for which I praise God and feel encouraged to greater earnestness and activity in my work. A young convert with his wife and children called on me and requested baptism. I was somewhat in doubt how to act, owing to the suddenness of the application, and the more so because I had not before known them; but after frequent interviews, in which I questioned them minutely as to their knowledge and personal experience, I was satisfied to admit them to the church. This man afterwards invited me to have a family prayer meeting at his house. On going there I found several Hindu youths, one of whom was a Brahmin. He told me he had called these persons into the meeting that they might hear more of Christ than he himself could teach them, and begged of me to instruct them and pray for them."

CATECHISTS AND TEACHERS.

"Our corps of catechists and teachers is far from being what we need, either in number or quality. We are greatly embarassed in this matter. Even though by the increased efficiency of the Pasumalai Seminary and Theological School, as well as by the valuable assistance rendered by the Christian Vernacular Education Society's Institution at Dindigul, good men can be obtained more readily than ever before, we cannot command the funds to pay them. The estimates sent home, expressing only our actual necessities, are cut down each year, and this when so many new congregations have been received. We believe that the department of native assistants should be one of the last places for retrenchment. Mr. Howland expresses the general feeling when he says of the native assistants in his district: 'I could not get along without them, and the more I have to do with them, the more I value them.' Mr. J. E. Chandler testifies of these men: 'The works, the labor, the patience, the poverty of many of our native assistants, their charity, service, faith, their scrutiny of those who say they are disciples and are not, all these, and many more good things, are known of our mission agents."

THE THEOLOGICAL SCHOOL.

"An entire change has taken place this year in the students of this school. Seven families of catechists have gone away, and eleven families and one unmarried man have come in their place. We have good reason to hope that the class which left in March will prove useful preachers and catechists. Several of them have been placed in situations where they have shown the earnestness of their spirit and the value of their training. It is hoped that some of them may exhibit such proof of their fitness for their posts that they may become pastors of churches. Of the twelve catechists newly come, two were educated in Romanist schools and doctrines. All but one of the others have been previously trained in our seminary, or in the Vernacular Training School at Dindigul. The course of studies is essentially that adopted in 1870.

"The largest number in the theological and preparatory department of the schools has been sixty. This increased number has rendered necessary the most careful management of the boarding department, for we have never received so small appropriation for the school as last year. Though the crops of this year have only mitigated, not removed, the distress, the mission have not remitted any of the fees, and they have been paid, if anything, a little more readily than last year. It is worthy of note that thirteen of the students are sons of widows. The fathers of twelve of these thirteen were either pastors or catechists, and the families to which these boys belong are all now in straitened circumstances, and the education of the children, if educated they are to be, must be made possible by the liberality of those interested in the missionary cause. The fees required of mission students amounts to $7.50 a year, and the entire expense of a boy in the school, including books, fees, and board, is but $19. The requirements of the mission, and the opening for Christian work in the district, make us believe that we should increase the preparatory department to sixty or sixty-five, and we trust that funds may be forthcoming to maintain the school at that point."

GROWTH IN BENEVOLENCE.

"It is the almost universal testimony of the missionaries that they have witnessed more devotion and zeal among professed Christians than ever before. Whatever may have been the effect of God's judgments on the heathen mind, which has been very marked, it is evident that Christians have been spiritually benefited by the discipline. This has borne its fruit in the greatly enlarged amount contributed by the people for benevolent purposes, being a gain of $638 upon $1,500 contributed the previous year, making a total of $2,138. In two stations the increase has been twenty-five per cent., in one thirty-five, in one seventy-five, in two others it has nearly doubled, in one it has increased threefold, and in still another fourfold.

"These contributions are made often out of deep poverty, sometimes in handfuls of grain laid aside by the housewife from the daily family allowance, sometimes in small copper coins from time to time dropped into a charity-box provided by the missionary for the purpose, sometimes in large quantities of grain, being a tenth of the reaped harvest, sometimes it is a contribution in work on mission building, and very seldom in silver coin as large as a rupee. The offerings are small, but they come from the heart, and God blesses the heart gift."

North China Mission.

THE STORY OF THE MISSION IN SHANTUNG.

THE accounts of the labors and success of our missionaries in the province of Shantung during the past year, and especially in connection with the famine-relief, and the gift of the heathen temple in Shih-Chia-Tang, have awakened wide interest, and the readers of

the *Herald* will welcome the following letter from Rev. Arthur H. Smith, dated December 31, 1878, giving a general review of missionary operations in that province. He writes: —

"The special religious interest connected with the famine-relief began, so far as I know, on Sunday, April 7, 1878, when so many outsiders came to the morning service that we had no place for the church members, and were obliged to organize a separate meeting. From that time until the close of our relief-work, not a Sunday passed without a large attendance from the neighboring villages. During the month of May, a good-sized court-yard and dwelling-house were used for the services, and an awning was thrown over the former to protect the audience from the sun. During the month of June, even these accommodations seemed insufficient, and towards the close of our work the throngs grew larger and larger, and we could count our auditors by hundreds. The relief-work, especially in its sudden expansion in May and June, acted as an immense advertisement, and multitudes came who had never before been aware even of our existence. We were not, of course, beguiled into supposing that these crowds were assembled to receive religious instruction. They came for loaves and fishes, but some of them resembled Saul, who in seeking asses found a kingdom. At the end of June, there were scores, possibly once or twice a hundred or more women, from villages several miles distant, who came flocking in with the rest. We were not surprised to learn subsequently, that the efficient cause of this singular activity was the circulation of a rumor that a supposed unexpended balance of the relief-money was to be divided *pro rata* among the Sabbath attendants. During the heats of summer, after the relief-work had closed, the attendance at the Sunday services fell off, only a faithful few continuing to come to any of the meetings until we reached Shantung in October."

THE PEOPLE PERPLEXED.

"The whole relief-work from its commencement has been an insoluble enigma to the recipients. At first they were too much famished and too bewildered, to do more than open their mouths. They ate and were silent. But by degrees they began to talk, and the theories advanced were unique. Some said that it was the deeply laid plan of these foreigners to purchase land, when it was to be had for next to nothing, and thus, gradually introducing the thin end of a wedge, to usurp the land, after the manner of the Egyptian Joseph. Others supposed that the whole population, men, women, and children, were to be removed to Tientsin, and perhaps to foreign parts, where they were to be employed according to their capacities as teachers, artisans, and servants, perpetual bond servants of their far-sighted benefactors. But as month after month elapsed and no land was sold, and as no one was deported, this theory was abandoned, and many came to the conclusion that the relief was really some form of the practice of virtue of which in China we hear so much, and see so little. Some went so far as to propagate a rumor that we had come in the autumn to distribute wadded garments!"

CANDIDATES FOR BAPTISM.

"When Mr. Sprague and myself reached Shantung in October, we found lists of applicants for baptism, at the three different places where we had maintained preaching, amounting in the aggregate to about 120. Many of them had, probably, entered their names with only a vague sense of the nature of baptism, and supposing it a mere form. Aside from these, in one village, a long list had been prepared of persons who professed to be willing to 'follow Jesus,' to the number of twenty families, embracing more than 330 persons. The list was drawn out in the form of a relief-list, — so many 'large mouths,' so many 'small mouths.'

"I supposed that out of the whole number of applicants for baptism, there might be fifteen or twenty who would be suitable candidates. These were all personally known to me, and appeared promising last spring, but I could not feel sure that there were many such. I had not visited the several centers, however, on many successive Sundays, before I discovered that I had greatly underrated both the depth and the extent of the work. Where I had expected to find here and there a hopeful inquirer, in some instances there were tens, and in others, scores. In the village of Pang-Chia itself there seemed to be no interest whatever, but many of the contiguous villages, where we have scarcely had a hearing hitherto, now presented several hopeful inquirers. At Shih-Chia-Tang, although they had given us their temple, there was no great interest in our teaching as such. In a village less than a mile from Shih-Chia-Tang, there are a number of reading men who came over to the Jesus doctrine in a body. One of them is a literary graduate, of the lowest rank, one a school-teacher, and others are by no means lacking in intelligence. Several of them were baptized the first Sunday after the idols were removed from the temple where they worship.

"A few weeks later one of the helpers and myself spent a large part of a day and nearly half the night with them, in endeavoring to meet their restless minds, which ran rioting among the new doctrines, like calves in a meadow. They had read some of the gospels, parts of the epistles, and portions of the Apocalypse, and had encountered *snags* in I. Peter, and in Revelation! One of them argued that the new birth and the day of judgment were substantially the same, on the ground that when the foreign shepherd came, he preached repentance and a new life, so that all old things had passed away, and become in a manner new. Thus they were entering a new form of existence, for the shepherd was supposed to be the same as an angel from heaven. We advised them to follow the example of their own scholars, who, on coming to school, instead of at once plunging into the unfathomable depths of the "Book of Changes," which no one has ever yet mastered, are set to the "Trimetrical and Millenary" classics, which they take for the time on trust, until a wider knowledge expands their comprehension.

"These men appear to be quite free from the defect so often found in converted Confucianists, of placing the old system and the new in a single shrine as twin objects of veneration, and are, all of them, ready to admit that as between the classics and Confucius, the Scriptures and Christ, the latter alone are divine."

THE WOMEN IN SHANTUNG.

"The demeanor of the women in Shantung is in marked contrast to that of their sisters in Tientsin, where they seem to be more inaccessible than in almost any place in the empire, and still, after eighteen years of foreign intercourse, remain as inapproachable as ever. But in Shantung it is no uncommon circumstance, since the relief, to be invited by a respectable, elderly woman to come in and drink tea, as we are passing through a village where, except as distributors of relief, we are strangers. At the service referred to, the women talked freely about the excellence of the doctrine, and although they have very little idea in what the excellence consists, they are certainly surprisingly willing to learn. Their number is remarkable, as we have no baptized women anywhere near. Some of them bought catechisms, which they said their sons could read to them, and one inquired if Mohammedan women would be allowed to attend. The church members who opened the chapel seem more desirous of doing something than ever before, and have planned to have little meetings in their own and neighboring villages, to which the women can come by themselves. No single cir-

cumstance which came under my observation seemed more surprising than the turn of affairs in this village."

A UNION MEETING.

"We decided to attempt to hold a union meeting at our central village, the Sunday before my departure. Although the day proved extremely unfavorable, as a violent cold dust-storm was blowing, we had an audience of about an hundred, representing probably half as many different villages. All the male church members formerly received were present, except four, who could not come. Of those recently baptized only four were absent — all for good reasons. The rooms were filled to suffocation, so that the audience overflowed into the yard, and there was no place at all for any of the numerous women. Having endeavored in the morning, with the utmost plainness, to set before them the requisites of the new life they are to live, in the afternoon we examined the numerous candidates. There were more than forty in all. Some of them had only heard of the religion the day before, and others had already been examined three times. All those whose knowledge of the doctrine seemed insufficient were postponed. Those who were admitted, solemnly promised to forsake their past sins, to give up everything inconsistent with the pure and holy doctrine they have espoused, and faithfully to keep the Sabbath, abstaining on that day from every form of labor, — a condition which some of the neighboring Protestant missions do not exact from their converts, but which certainly seems very desirable. The candidates appeared well. Many of them are men of large intelligence, some advanced in years, a considerable number are persons of local influence, and a goodly proportion are young men of promise and character. One of them is the only son of a helper. The total number baptized that day was twenty-four, and the aggregate during the time of my stay was sixty-three, — representing thirty-three villages, in only two of which we had previously any members. Three villages have seven new members each, and one has six, while the entire number, together with all our previous membership, are embraced within a distance from the central village of not more than fifteen miles."

PREPARATIONS FOR THE FUTURE.

"In order to assist us in the expanding work in this region, it is imperative that we should have more men to go about preaching. With this view we selected a few of the more promising, and invited them to come to Tientsin and study during the winter. We can thus learn who are the most capable, and it may lead to the ultimate education of some of the best at Tung-cho. Seven men have already arrived, and have begun work in the study of Mr. Sheffield's theology.

"Our labor was never before so promising, and while we do not expect such a total absence of opposition as at present, we hope the root has struck so deep that no storm can destroy its vitality or hinder its growth."

Japan Mission.

A NEW CHURCH AT OSAKA.

MR. LEAVITT, of Osaka, writes as follows: —

"The third church of Osaka, 'Temma' Church as it will be called, from the name of the large district in which it is located, was organized on Monday, January 20. It consists of ten members, nine of whom went off from the Naniwa church. One was baptized at the time of organization. We have no man to put over this church as a pastor, and are not likely to have one for many months at least. Mr. Sawayama will act as their pastor as well as pastor of the Naniwa church, and they care for a part of his support. The field is a large and very hopeful one. There is abundant room for several churches there, and we expect several to colonize eventually, from the 'Temma' church. This church starts off well. They are

good men and women, some of the best from the mother church. They would support a pastor *moderately* now if they could find one. They will raise about ten dollars per month from the first,—a large sum for them. This is another light in a very dark place. We are just commencing Sabbath services at 'Joambashi,' a place of which I have spoken before, as between us and the Naniwa church, in the midst of a large, unentered district of the city. The organization at 'Temma' will now enable the 'Naniwa' church to send a band of missionaries from its own number to open work south of the city.

Monday was also the second anniversary of the 'Naniwa' church organization; a happy day and a happy church to send out so strong a colony so soon. Fourteen have been added to the church during the year; one has been cut off. Three city mission centers have been occupied by the church. Money contributions for the year amounted to $240, of which about one fourth part was used outside of their own expenses. You know enough of the condition of things here to know what this means for a church which, all told, before the colony was sent off, numbered only thirty-five members, absent and present."

KIOTO — A WIDE WORK.

MR. DAVIS, under date of February 24, writes as follows: —

"Kioto is the old capital of Japan. I write looking out from my window upon the old palace grounds and buildings, where, for more than one thousand years the Mikados lived and reigned, in name if not in reality. The city contains about 300,000 people, with nearly 2,000,000 within easy reach. It has, for more than a thousand years, been considered the spiritual capital of the empire. All the large sects of Buddhists in Japan have their center here, and the ashes of every believer of some of these large sects are brought from every part of the empire to Kioto to be buried. Hence the importance which attaches to the making of this city a Christian center.

"The only limit to our work here is the number of workers, and especially is this true in regard to work among the women. Our young men in the school can do something in the way of general work, but it needs female workers to enter these hundred thousand homes and reach and interest the women.

"We expect soon to organize a church at Hikone and also at Yokkaichi, and, perhaps, ordain a pastor over each at the same time. We have fifteen young men to graduate from our theological course this next summer. They are all graduates of Captain Janes' school in Kumamoto, and we hope that they will do a grand work in the evangelization of the empire. Pray for them and for us.

"A letter came to-day from a company of teachers over six hundred miles northwest of Kioto. One of our students sent them a copy of a little book on the evidences of Christianity, and he has also sent them a copy of the paper for the last year.

They were Confucian materialists before this; now they say that they are believers, and they plead for a missionary to come and teach and baptize them. This one result is worth more than all the paper has cost. Oh that we had the power to fill this land with the printed word!"

Micronesian Mission.

ARRIVAL OF THE "MORNING STAR."

THE "Morning Star" arrived at Honolulu, February 26, after an absence of a little over eight months. She brought Mrs. Sturges, who returns to the United States on account of her health, leaving her husband at Ponape, and also Mr. and Mrs. Maka, missionaries of the Hawaiian Board at Butaritari. Only a portion of the letters brought by the "Star" have as yet reached us, but among those that have arrived is the report of the vessel itself to its stockholders, which will be found in the department for Young People. Brief ex-

tracts will here be given from such letters as have come to hand, but fuller reports may be looked for next month.

Mr. Logan writes from Kenan, Ponape, December 18: —

"In our work there is nothing of special interest. During the later months of the year, we just about held our own at Kenan. There is constantly enough of encouragement to enable us to work cheerfully and hopefully. We trust that some of our scholars are developing into material for teachers. One couple who had lived in our family three years, and approved themselves excellently in all respects, were sent to the Mortlocks this year, and one other family have offered themselves for the foreign work. Those who oppose our work have not ceased their opposition, and intemperance is very prevalent all about us. We trust that we may ere long see an improvement in these things.

"We organized a new church at Parom in July. Twenty members of the Kenan church formed the nucleus, to which four have since been added by baptism, and others are asking for admission. Parom is about five miles from Kenan, and is a separate island within the same reef, having a population of perhaps 100. Rabai, one of our members at Kenan, is their teacher, and is doing well. We hope during the year to organize two more such churches. The Parom people built a comfortable church, which was dedicated the same day that the church was organized.

"Mr. Rubay, the naturalist, who went to Ruk last May, writes me that Ruk is open to us, and thinks it would be well for us to occupy the field soon. The language is the same as the Mortlock, and he estimates the population at from ten to twelve thousand. The field is a peculiar one. The various tribes are constantly at war with each other, and while almost any tribe would welcome a foreigner, and probably a missionary, yet he would be, in the eyes of the natives, identified with that tribe with which he lived, and could not have access to other tribes. This difficulty can probably be obviated by taking along some of the Mortlock Christians who would find friends in all the tribes."

INTEMPERANCE — SPIRITUAL GROWTH.

Mr. Whitney, of Ebon, speaking of the intemperance of the natives, writes: —

"The public sentiment is still in favor of total abstinence, and if there were some chief who would seek to enforce law, there would be more hope. As it is, the young chiefs will break over bounds and go to the lowest depth of drunkenness whenever it is possible for them to get any kind of liquor which will intoxicate.

"We have some encouraging phases of our work to record. There is a seeming growth in spiritual things among the boys of our school. Several have of late taken part in meeting, and seem frank and more glad to meet us than formerly. Some of these are among the best and most faithful scholars in our school. We are now in the midst of the 'week of prayer.' If we judge by the number who daily attend our meetings, we should say there is not any unusual interest. We have, however, to feel that whatever result may come from this observance is not a transient one. The church members are going about, day by day, holding meetings with various families. The whole community come together Friday, and hold a general service, and our communion service will be next Sabbath. We have no additions now. There are several inquirers who are candidates for some future time. And there are some to be restored again soon."

THE TRIP OF THE "STAR."

Mr. Sturges writes: "The 'Morning Star' is behaving just splendidly, so delighted is she with her new commander. We who have voyaged in her recently and in the past, sympathize a little with the man who wound up his clock every day for twenty years, and then groaned aloud on finding out it was an eight day clock. It is much to say that the 'Star' is now run for the Lord, and so, of course, all is right. We are finding in Captain Bray and his wife, not only very

agreeable shipmates, but fellow workers, in hearty sympathy with our work. So, also, all his officers and crew seem glad to help us and encourage our people. I am very glad to report that I have not seen a single native smoking at any one of our many landings among the Mortlocks, and this because no one from the vessel takes tobacco to smoke or trade on shore."

Austrian Mission.

LETTERS from our missionaries at Prague dwell much upon the obstacles in the way of full success, yet the brethren keep up heart and hope, believing that, at least, "after many days" the sheaves will be gathered. Mr. Adams writes: —

"There are many who do not come to the Lord's table, who seem to be very zealous for the truth, who defend us against enemies, and who are convinced that the word of God is with us. There are also very many, especially in Prague, not now with us, who left because obstacles were many and too hard for them, but who still maintain before their friends and others that ours is the best way. Some of them lament their want of faith to go boldly in the right way. Our mission is talked about here in Prague, and especially, as a result of the persecutions in Stupitz, has the matter become widely known and much discussed.

"I can see no advantage in attempting to give only the encouraging side. The quicker the real question is once for all intelligently settled the better for the work here, and for the 'Board' at home. That question, as it presents itself to me is, Are the churches ready to support, by their prayers, sympathy, and money, a work which meets greater obstacles than perhaps any other; which is not to-day, and perhaps will not for a long time be able to show results at all in comparison with those secured in other fields; to support the work also in the full recognition of the fact, that it *may* be only a preparatory one, and that, by and by, some one else may step in and reap what they have been permitted to sow? For myself I see nothing more discouraging in the outlook than I have seen all along. God's call to me to labor here is just as clear and forcible now as it ever was. Evidence that God is doing his own work, and that he orders us to hold the fort, is just as convincing as it ever was. That there is to be a change, and that God is using our presence here as one means of bringing about this change, I cannot doubt.

"*Facts* to prove the truth of my convictions in this regard I cannot give in such shape as to convince others, perhaps, and I should not be surprised if the facts which seem to make against our work should multiply rapidly in the near future."

PERSECUTION AT STUPITZ.

"There is no change in affairs in Stupitz. The *gens d'armes* come every Sunday, but conduct themselves more decently than formerly. I consulted an able lawyer concerning the case, and, the brethren agreeing to it, he has been employed to defend them. Since his undertaking the case, our friends have been treated much more politely, but the policy of the officials has not been changed. I have visited Stupitz twice lately and shall hope to go now oftener, as they are not disturbed on week days when they come together.

"It is a great drawback to their spiritual life to be engaged in this contest with the authorities, but there seems to be no help for it, and we may hope and believe that God will give them strength equal to their day.

"Our Sabbath services are fairly attended, as are also the evening prayer-meetings. The people are attentive and seem, many of them, to prize the hearing of the Word. Of any special interest or awakening, however, I cannot speak. A closer connection with Jesus Christ through the Holy Ghost is our great need. Pray for us, that this need may be supplied out of *his* infinite fullness."

At a later date than the foregoing letter, Mr. Clark writes from Prague: —

"The persecution in Stupitz still continues. Their appeal from the decision of the county authorities was tried here in Prague, in the State court last Wednesday. It was adjourned, as the judge wished to see some *original* documents not then in his possession. It was evident in the trial that the lawyer who defended the Stupitz believers had made a good point, one that favorably impressed the court, when in reply to the State's attorney, who charged them with being a little *new sect*, he said in substance: 'The charge is not true; these people accept the Heidelberg Catechism, which is used by the acknowledged Reformed Church of Austria; their Singing Book is the one approved by the highest church authority of the land; but their chief book is the Bible, the basis of all Christian religion. These people are not to be charged with the ignominious term, "a little *new sect*," they are *reformed* evangelical Christians who do not wish to be connected with the State, and who, contrary to many of the so-called reformed, wish to *live* according to their belief.'"

European Turkey Mission.

RECOVERING FROM THE EFFECTS OF WAR.

NOTWITHSTANDING the unsettled state of affairs in European Turkey, the present condition of our missions in that region, and the outlook for the future are hopeful. Mr. Marsh, of Philippopolis, writes: —

"In November I visited Merichleri. The village had been utterly destroyed about the time we were driven from Eski Zagra. Last winter the inhabitants were beyond the Balkans. In the spring they returned empty-handed to their former homes. I found the Protestant pastor and his family there with his people. Many of them barely had a decent shelter for the winter. Their chapel was still in ruins. But the time had come, and the pastor had blown the bugle. I added a note. Forthwith the people gathered, bringing each a board or a stick of timber from his scanty stock, and with only $20 help from us, they soon had a comfortable place for chapel and school. One of the theological students is teaching there during his winter vacation. During the hard times some of the people of this village went to a town not far away, and where a few years ago Protestants were detested, to borrow of the rich men. Help was promised on one condition, namely, that they bring some of the Protestants 'who always fulfill their pledges,' to be surety.

"In another town, where the gospel is proving its renovating, vitalizing influence, a Russian general with another officer, was present on a recent Sunday, at the evangelical service of our friends. He sat reverently through the discourse, and at the close of the service questioned them very closely as to how they had learned this way of worship, and how many families there were of them. He finally told them that he was of the same way, and was greatly pleased to see them, 'and may God bless you and multiply your numbers.'

"While we have to lament the increase of evil among the people in some respects, consequent upon the war, we are, on the other hand, much encouraged by the reception which our booksellers meet and the sales they report. One of them told me the other day, that instead of opposition, which used not to be infrequent, if now one spoke against his books, ten would at once take his part, declaring they were the best and most profitable kind of books. In a letter I received from a friend a few days ago, was a statement I could hardly credit at first. He says that a bookseller in the region of Eski Zagra, on his recent visit, sold about two thousand books and tracts. A large part of the books sold are the Scriptures. It is pleasant to know that so many of the soldiers, both Russian and Bulgarian, will buy a Testament, or the whole Bible."

A GOOD FIELD.

Miss Ellen M. Stone, who arrived at Samokov in November last, writes, February 3: —

"The Board have sent me hither to a *prepared* place, and, as it looks to me, to a most inviting work, because of the promise of good to be accomplished. To be sure the work has suffered many hindrances during the last two years, and is even yet bound in some respects, by the unsettled condition of political affairs, and no one knows what the end shall be. But has this scattering abroad of the Protestant communities, like the scattering of the ancient church, been for no purpose? Is the incoming of the Russians, with the thousands so eager for the Bible and for Protestant books that they cannot be supplied fast enough, also for no purpose? The Russian officers, doubtless, have not the least intention to further Protestantism; nevertheless we feel that in Samokov, at least, they have done the cause material good. It must give the Bulgarians something to think of, when they see these hated Protestants received by the Russian governor, and treated with every courtesy by him and his wife. Last Sabbath morning, a Russian major, who is our next door neighbor upon our right, and upon whom we called at their New Year's, came with his wife to service in our chapel, accompanied by another officer and lady. Their motive was, perhaps, curiosity; but what of the motive? They came of their own desire, and their coming must have its effect upon the minds of those who shall know of it. It must have strengthened, at least, one new comer among us — a young Russian soldier, who has been present at our service nearly every Sabbath for the last three months.

"Despite the restriction upon the work in some directions, there remain opportunities which tax the powers of the missionaries fully. Our chapel is *crowded* every Sabbath morning, and a larger place is urgently needed. The boys of the theological school are spending their vacation in village work; we hear encouraging words from some of them. Mr. House and Miss Maltbie returned yesterday from a village six hours distant, where they had spent the Sabbath. Forty came to listen to the sermon, and our friends 'returned with joy,' feeling that the work there is to be enlarged."

Eastern Turkey Mission.

A KOORDISH PASTOR.

TIDINGS of quickened religious interest have recently come from various parts of Eastern Turkey. The following letter, originally written in Armenian, and translated by Miss Seymour, of Harpoot, shows the character of the missionary work done by the native churches among the wild Koords. It was written by Pastor Kavmè Aplahadian, of Redwan, to a generous friend in America, who had sent him some publications. The story of this pastor, who is one of the most spiritual and efficient of the native laborers, is given in the volume 'Grace Illustrated,' page 240.

"The tract you put into your letter I devoured. I translated it into Armenian, from that into Koordish, and read it to all the brethren in the Koordish language. . . . . It is more than ten years that I have waged continual war against sin and Satan, in my heart. I can say that there has not been a day that I have passed without conflict. They seize every opportunity to destroy me. When I have peace, they tempt to idleness; when I am successful, to pride; when I conquer, to self confidence, etc. For a long time, having no peace, I preached without light. I labored conscientiously for deathless souls, but there was not a time when I did not pray; yes, I made unceasing prayer. At last I found that inward peace that is through Jesus Christ, in this saying: 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not per-

ish, but have everlasting life.' This verse came to my mind, when I was alone in prayer, and then began my inward peace, and I arose from my fallen state."

REDWAN AND TUL.

"I wish to tell you about the brethren of this place. When the work was begun here, ten years ago, it was like that stone that was cut out without hands, and now has become a great and high mountain. At first the brethren, being few in number, had a great deal of trouble, but finally the work advanced. There are a number of noted and influential men who have received the gospel; they love and they practice it. Before my coming here the brethren had already adopted the principle of giving tithes. The Holy Spirit is always at work in their hearts.

"Six years ago, I came here, with the approval of God, I hope, and the efforts of the brethren. The Lord gave them work in Tul, a village five miles from here, towards the east. At present, our congregation, male and female, numbers more than one hundred, and there are about eighty in the village of Tul, so that there are in both places more than one hundred and fifty who are evangelical. As I said, there is almost always, summer and winter, a revival among them. The prayer-meetings are constantly full, and there are confessions, earnest conversations, and prayers. There are brethren who well understand the doctrine of grace, because they have inward peace, and are persistent in labor for others."

A KOORDISH DEACON.

"There is a brother who so well understands this doctrine that he has continual light in his soul. He is the deacon of our church, and, in a measure, the pastor, because he has constant work among the brethren and outsiders. This man has several treasuries in his house. Of his own accord, uninfluenced by others, he puts into these, out of his gains, one of every forty piasters. One treasury is for the poor. If a poor man applies to him, he gives what he can, and if that poor man returns the money, he puts it back into the same box till some one else wishes it. If he does not bring it back, he does not ask him for it.

"Another box of money is for books for poor boys in the school, and still another for the expenses of gospel work. In addition to all these, he gives tithes amounting to six pounds annually, and sometimes more. He had a little field, and he gave it to the brethren of this place. There is another brother, also, who is very spiritual; he gives tithes about eight or nine pounds a year. The other brethren are poor, although they give spiritual dues. They have a chapel, a parsonage, and a house for the teacher. All these they bought or built, only receiving a tithe of help from outside. They gave nineteen hundred and twenty piasters ($76) of my salary last year; seven hundred and eighty for the teacher, and quite a sum for other expenses. The teacher works in a very faithful way for the boys, — they have learned to speak and write Armenian very well.

"The Protestant people of Tul all give tithes, but they are very poor. At their own expense they have purchased a chapel and parsonage. The brethren of this place helped them a little. The Tul people give forty piasters a month, the rest is sent by the missionaries. We are very greatly indebted, first to God, afterwards to the missionaries, who care for us in the best manner. I mean the Harpoot missionaries, because they look after the work of this place."

Koordistan is the foreign missionary field which the churches in Eastern and Central Turkey have undertaken to care for. This Pastor Kavmè has served in some of the important churches of Eastern Turkey, and once received an urgent call from Diarbekir, but he chose to forego the attractions of the cities, and gives himself to a life of self-denying labor among the wild Koords.

GLEANINGS FROM LETTERS.

You speak of the fact that few missionaries pass through the long period of waiting without experiencing some hours, or days, of home-sickness, and possibly feeling regret that they are on foreign soil. So far I have had no such experience. I feel that the Lord has led us hitherto, and we can trust him still, wherever he bids us tarry. We will put forth every effort to bring the Caroline Group to Christ. This is our life's work, and our earnest desire is that we may be continued in it as long as our lives are spared. We pray that these lives may be spared until we see a teacher on every island of the Caroline Group. — *Mr. F. E. Rand, Ponape, Micronesia.*

— We plod on at a slow pace on our Islands. The world and the sugar-mills go by steam, while the spiritual chariot drags slowly on. There is a great advance in mental power and in material industries in this land. I once thought that I should never live to see all our natives shod with leather shoes; but many of the men wear $14 to $17 boots, with other articles corresponding, and all are comfortably shod and clothed in foreign fabrics. — *Rev. Titus Coan, Hilo, Hawaii.*

— One week ago last Sabbath, the prairie about us took fire, and as the wind was very high, we feared that the mission house and chapel could not be saved. The Indians worked well. Almost all the men, and a number of the women, worked as hard as they could to extinguish the flames. If white people could have seen the anxiety of these Dakotas for our welfare, they would find sometimes other adjectives to apply to them besides "treacherous." — *Miss Mary C. Collins, Bogue, Dakota Ter.*

— Visiting Hikone two months since, I took passage from Otsu in one of the little steamers, built, owned, and run entirely by Japanese, which ply between Otsu and the upper part of Lake Biwa. A storm arose, and in a little while the waves ran higher than the steamer, now and then breaking entirely over it, while the little cockle-shell rolled so as to dip water on each side. The Japanese passengers were, many of them, on their knees crying, "Namu Amida Butsu!" "Namu Amida Butsu!" "Save, Eternal Buddha!" "Save, Eternal Buddha!" As for myself, I stood on the deck thinking of Him who 1800 years ago, on a lake that much resembles Biwa, said, "Peace! be still!" After about two miles of this kind of sailing, we ran into a little rock-locked lagoon just wide enough for the steamer to enter. — *Rev. J. D. Davis, Kioto, Japan.*

— Last Sabbath the new Kobe church, which will accommodate some 450, was so full that it was not easy to find an empty seat, and this, though the day was stormy and there was no special attraction, a native assistant preaching. This evening there is to be a wedding at Mr. Gulick's. The mother of the girl, who has the most to say about such matters here, has not seen the young man, but she has a neighbor who knows him, and says he is a Christian. The mother says, "If he is a Christian that is enough." — *De Witt C. Jenks, Japan.*

MISSIONS OF OTHER BOARDS.

THE FRENCH MISSION IN CENTRAL AFRICA.

Allusion was made in the last number of the *Herald* to the remarkable incident concerning the finding by Mr. Coillard of a section of the Basuto tribe on the Zambesi, eight or nine hundred miles north of the French Basuto mission which Mr. Coillard has been conducting in South Africa. The fact that the Makololo, on the Zambesi, are of

the same family as the Basutos, was discovered by Livingston (see *Travels*, p. 215, 1857), who was the first European visiting that section of Africa. Livingstone made a second exploration of that region, described in his volume, *The Expedition to the Zambesi.* And now Mr. Coillard and his party, consisting of his wife, niece, and native helpers, have reached the town of Sesheke, near the junction of the Chobe and Zambesi rivers, and letters from them are published in the journals of the French Missionary Society, some of them dated as late as November 9, 1878. We translate, chiefly from *Le Petit Messager*, a condensed account of the movements of the party while they were awaiting an answer to their request for permission to visit the country of the Barotse : —

"On the 1st of August the party finally saw the majestic course of the Zambesi, with its islets covered by forests, above which towered here and there the baobabs and palms. For six days they followed the course of the river, finding at each turn a new picture more beautiful than the last. The cataract of this mighty river [named 'Victoria Falls,' by Livingstone], is shut in by lofty walls of rock, and here the Zambesi, generally calm and tranquil, rushes on, striking upon enormous rocks, roaring, eddying, and sending into the air clouds of vapor, which have given it the name among the natives, of 'The Sounding Smoke.' From this chasm, where the eye can scarcely see the green waves, the river escapes by a narrow and very deep fissure. The poor natives believe that this chasm is inhabited by an evil spirit. In order to conciliate his favor they make offerings to him of necklaces, pearls, or bracelets, which they throw into the abyss while they sing doleful songs expressive of their terror.

"The report that the expected missionaries had arrived was soon spread through the country. Canoes put out upon the river, and our travelers at once found themselves surrounded by troops of natives, who came to bring them the salutations of the chiefs and to give them presents of welcome. They invited Mr. and Mrs. Coillard to come and see them upon their island. They were received with great demonstrations of joy and clapping of hands, accompanied by the salutation of the country. Mr. Coillard was able to speak to them of the love of God, and was well understood. The people heard with gladness. They led them from village to village, and all wished to hear them. If they were silent awhile, some one would say: 'Will you not sing to us of Jesus?' Finally they left the island, escorted by a small flotilla of canoes, and carrying away all sorts of little presents. Mr. Coillard then went to Sesheke.

"Strangers are not allowed to traverse the Zambesi without a special permit; but such is the influence which Livingstone has left wherever he has passed, that *the simple name of missionary is a passport and recommendation.* Mr. C. was heartly welcomed by Morantsiane, the chief of Sesheke.

"The Barotse much resemble the Bassutos. They speak the same language, have the same dress, and the same customs. Mr. Coillard used his short stay in Sesheke to preach the gospel. The men came in great numbers to hear him, the women keeping at a distance and hiding in the neighboring yards. Everything that the missionary said of God greatly surprised them, and prayer was a sad mystery. 'Yuale goa shuoa,' they said, ('Now some one is going to die.') Mr. Coillard, finding that the Sessouto songs, even the simplest, were above these poor people, composed two or three yet simpler. The native songs are made up of meaningless syllables, and it was difficult to teach the people words. After several weeks, Mr. Coillard, having received no response from the chief of the Barotses, returned to Leshoma. Here two of his native helpers, who seem to have been faithful and devout men, died. One of them, Eleazer, when asked, as he was dying, whether he regretted having come on this journey, replied: 'I have offered my life to the Lord. It is for him to say where my grave shall be: to me it makes no difference; heaven is as near Zambesi as Sessouto.'"

MISCELLANY.

WHAT THE SASTRI SAID ABOUT THE FAMINE CHARITY.

A TRACT with the above title has been widely distributed throughout the district of Madura, in Southern India. The author is not named, but the style bespeaks its native origin. A translation of the tract has been forwarded by Rev. Mr. Washburn of Pasumalai, and extracts from it, relating to the work of our missionaries, are here given: —

"Tell us, O Sastri, of our benefactors in the famine and of their charity.

"Gladly will I; listen: — . . . .

"Three hundred kathams beyond the country where the English live is America. The people in that country once lived in England. They, too, worship the same God and follow the same good example of the Saviour which the English do. It is from that country the missionaries come, who are at work in this district, in hospitals, orphanages, schools, etc., in Madura, Dindigul, Pulney, Periakulam, Battalagundu, Pasumalai, Tirumangalam, Melur, Tirupuvanam, and Mandapasalai, and who come to your villages. The very same good Christian people who sent the missionaries to do your souls good, showing you the worthlessness of idols and the true way to heaven, as soon as they heard of our distress collected thousands of rupees, which they sent to missionaries to expend in buying clothes and food for us.

"Thus you see, O friends, who have been our benefactors. They have not looked upon our faces. They have not seen our distress. They are not of our race. They do not worship our gods, or attend festivals like ours. Why did they pity us? Why did they pour out their charity upon us, strangers? It was because their Bible bid them have such a mind, because their God and Saviour taught them to do so by his example when he was incarnate.

"Moreover, their Christianity stimulated them to do other good things for us. It is this, their religion, which causes the missionaries to come here and teach our children in schools, heal us when we are sick, and teach us the same holy way. They did not give this great charity in the famine to bribe you to become Christians. They did not ask what your religion was before giving it. They did not require you to become Christians in order to obtain it. They distributed it through Christians and heathen. They desired to do us good and to remove our hunger.

"As the fruit so is the tree. Behold some of the fruit of their holy religion, and judge you of the tree. If this religion has been so good for them, changing their cruel disposition and making them powerful and prosperous, generous and pitiful, will it not be good for us also?

"Listen. At this time many of the Hindoos living in Tinnevelly, near to the Christians, have waked up to consider all that this religion has done now for the people in the famine, and in years past, for villagers who have become Christians, and they say, 'It is better that we, too, become Christians, our children should learn, our wives should improve.' More than 20,000 people of all castes, in more than 200 villages, have within a few months thus broken their idols, and begun to worship their Creator and Saviour, Christ Jesus; and in Arcot and Canara many more have done likewise.

"Note well, O friends, this statement which I have now made to you. Consider among yourselves whether the religion which has done these things is a good religion or not. Judge for yourselves whether you should not embrace it, that your children and you may enjoy its benefits also."

SUBDUED BY THE GOSPEL.

IN the mountains to the north of Tarsus, in ancient Cilicia, lives an old man, who in past years was about equally

noted for his great bodily strength and for the fierceness of his untamed and untamable passions. He was the terror of all about him, and a curse to the whole region. His poor wife was blind. But this, instead of moving the pity of the husband, seemed only to exasperate him and make his treatment of her more cruel. One day this wild man of the mountain overheard some one reading the Bible. The Lord's prayer in the garden, especially the words: "Not my will but thine be done," lodged in his mind. He could not forget them, and was led to seek further acquaintance with the teaching of the gospel. In the end he was converted, and became a thoroughly changed man, a blessing where he had been a curse. With his new life has come many trials, — reproach, poverty, and sickness; but he bears all with the utmost meekness, and so faithful have been his labors for others that forty persons already ascribe their conversion to his efforts in their behalf.

THE BIBLE AND THE HUMAN HEART.

DOES this "old Bible," given so many centuries ago among the Jews, describe the human heart of to-day, and the condition of man in different lands, or is it antiquated and defective in this respect?

On a certain occasion, some fourteen years ago, I went into a native city in India, where the name of Jesus had never been heard, there, for the first time, to show them and give them these Scriptures, and to preach to them of Christ and his salvation. As an introduction, when we had assembled an audience in the street, I asked my native assistant to read the first chapter of Romans — the chapter a part of which has been read in your hearing to-night; that chapter which those who call themselves liberal-minded tell us is too black to be true; that chapter that describes the heart of man wandering away from God and into sin, and conceiving vile conceptions of God, and then wandering away farther, until at last, "though they know the judgments of God, that they which do such things are worthy of death, not only do the same, but have pleasure in them that do them;" the chapter which many tell us is a libel upon human nature. That chapter was read. The most intelligent man in the audience, a Brahmin, stepped forward and said to me, "Sir, that chapter must have been written for us Hindus. *It describes us exactly.*" The photograph was recognized. It had been taken centuries before, and among a Jewish people; but the artist was divine, and the heart that was photographed was that, not of a *Jew*, but of a *man*.

On another occasion I was reading from the seventh chapter of Romans that declaration of Paul of the power of sin over us, where he says, "When I would do good, evil is present with me, and the good which I would I do not, but the evil which I would not that I do." As I read it the most intelligent man in my audience spoke up, saying, "That is it! that is it! That is exactly what is the matter with us Hindus. Now, does your Book tell us how we can get rid of that evil disposition, and do the good we would and avoid doing the evil that we would not?" How gladly, from this same old book, did I point them to Him who can create a new heart and renew a right spirit within us; who can give us not only the desire, but the power to do good: "For I can do all things through Christ who strengtheneth me."

On another occasion and in a different city, I read the description in the forty-fourth chapter of Isaiah, of the making and worshiping of images. When I had completed the reading, a sharp man in the audience, a Brahmin, stepped out and said, 'Now, sir, we have caught you. You told us that this was an old book, given long ago, in another part of the world, to tell us how we might find God, and how, worshiping him. we might attain to peace with him; but, sir, that that you have just read you have written since you came here and saw how we Hindus managed it.' The photograph once more was recognized. — *Dr. Jacob Chamberlain.*

BIBLIOGRAPHICAL.

Our Gold Mine. The Story of the American Baptist Missions in India. By MRS. ADA C. CHAPLIN. Third Edition. W. G. Corthell, publisher. 1879.

This is a third edition of a volume which was noticed favorably in this magazine on its first appearance. The story of the Baptist missions in India is very remarkable, and calculated to kindle the faith of all who study it in the final triumph of the gospel. This volume brings down the history to the latest dates, including an account of the marvelous awakening among the Teloogoos during the past year. It will be strange if this story of the *mine* does not make miners of many who read it.

ARRIVALS.

REV. RICHARD C. HASTINGS and wife, and Miss H. E. Townshend, arrived at Jaffna, January 22; Rev. James K. Kilbourn and wife, and Rev. D. F. Watkins and wife, arrived at Guadalajara, February 21; Rev. George H. Gutterson and wife arrived at Madras, March 4, on their way to join the Madura mission.

DEPARTURES.

REV. J. E. SCOTT and wife sailed from New York, February 15, on their return to Van, Eastern Turkey.

MARRIAGE.

AT Beloit, Wis., April 2, Rev. H. D. Porter, M. D., of Tientsin, North China, to Miss Elizabeth C., daughter of President A. L. Chapin, of Beloit College.

DEATH.

AT Bebek, February 22, Grace Darling, daughter of Rev. J. K. Greene, of the Western Turkey mission, aged four and a half.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and for a Mission Steamer on the Livingstone River, £2,000; from an Episcopalian, Boston, Mass., $500.]

Previously acknowledged, see April "Herald,"	$442 97
Centreville, Mass., Cong. ch. and so.	1 00
New York, N. Y., S. T. Gordon	100 00
Noel, N. S., Mrs. Sally O'Brien	4 00
	$547 97

DONATIONS RECEIVED IN MARCH.

MAINE.

Cumberland county.		
North Yarmouth, Cong. ch. and so.	5 00	
Portland, St. Lawrence St. ch. and so. 5.77; A friend, 10;	15 77	
Yarmouth, 1st Cong. ch. and so.	23 50	44 27
Franklin county.		
Wilton, Cong. ch. and so.		15 75
Hancock county.		
Bucksport, Elm St ch. and so.		70 00
Lincoln and Sagadahoc counties.		
Rockland, Cong. ch. and so.		50 00
Penobscot county.		
Bangor, 1st Cong. ch. and so.	20 74	
Brewer, 1st Cong. ch. and so.	5 25	
Hampden, Cong. ch. and so.	12 03	
Orono, 1st Cong. ch. and so.	17 64	55 66
Washington county.		
Robbinston, Cong. ch. and so.		10 00
York county.		
Alfred, Rev. B. P. Snow,	5 00	
Elliot, Cong. ch. and so.	6 00	
Kennebunk, Union ch. and so.	31 16	
Wells, B. Maxwell,	50 00	92 16
Vinal Haven, A friend,		10 00
		347 84

NEW HAMPSHIRE.

Coos county.		
Colebrook, Cong. ch. and so.		6 00
Grafton county.		
Hanover, Dartmouth Religious Society,		125 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Bennington, Cong. ch. and so.	23 70	
Nashua, Olive St. ch. and so.	38 09	61 79
Merrimac county Aux. Society.		
Concord, 1st Cong. ch. and so. to const. CHARLES T. PAGE and ALFRED L. MARDEN, H. M.		200 00
Rockingham county.		
Hampstead, Ann M. Howard,	5 00	
North Hampton, E. Gove,	10 00	15 00
Strafford county.		
Farmington, 1st Cong. ch. and so.	29 84	
Gilmanton, Rev. S. S. N. Greeley,	5 00	34 84
Sullivan county Aux. Soc. N. W. Goddard, Tr.		
Claremont, Cong. ch. and so.	135 76	
Meriden, A friend,	9 00	
Newport, Cong. ch. and so.	108 72	253 48
		696 11

Legacies. — Concord, Caleb Jackman, by E. Jackman, Ex'r, to const. E. JACKMAN and EMILY J. ELLIOTT, H. M. 500 00
Deerfield, Hannah W. Simpson, by the Executor, 167 41
Wentworth, E. B. Eaton, by S. C. and E. B. Eaton, Ex'rs, 50 00—717 41

1,413 52

VERMONT.

Addison county.
New Haven, L. W. S. 5 00
Vergennes, Cong. ch. and so. 20; M. B. B. 5; 25 00—30 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
Lower Waterford, Cong ch and so. 15 02
Chittenden county.
Burlington, 1st Cong. ch. and so. 172 20
Essex, Cash, 90—173 10
Franklin co. Aux. Soc. C. B. Swift, Tr.
Bakersfield, Cong. ch. and so. 10 00
Enosburgh, Cong. ch. and so. 22 00—32 00
Lamoille county.
Stowe, Cong. ch. and so. 52 49
Waterville, Cong. ch. and so. 2; J. Garland, 1; 3 00—55 49
Orange county.
Wells River, Cong. ch. and so. 15 61
Orleans county.
Barton, Cong. ch. and so. 8 50
Newport, Cong. ch. and so. m. c. 11 75
West Charleston, Cong. ch. and so. 16; W. T. H. 10; 26 00—46 25
Rutland county.
Clarendon, Cong. ch. and so. 17 00
Windham county Aux. Soc. C. F. Thompson, Tr.
Saxton's River, E. H. Pettingill, 5 00
West Brattleboro, Cong. ch. and so. 23 84
Windham, Mrs. S. B. E. Stearns, 50—29 34
Windsor county.
Springfield, Lincoln Whitcomb, 11 00
Woodstock, 1st Cong. ch. and so. 107 87—118 87

532 68

Legacies. — St. Johnsbury, Luke Spencer, 50 00

582 68

MASSACHUSETTS.

Barnstable county.
Centreville, Cong. ch. and so. m. c. 4 26
North Falmouth, Cong. ch. and so. 20 00
Yarmouth, 1st Cong. ch. and so. 53 64—77 90
Berkshire county.
North Becket, Cong. ch. and so. 17 00
Windsor, Cong. ch. and so. 2 30—19 30
Brookfield Asso'n. Wm. Hyde, Tr.
Barre, Cong. ch. and so. to const. RHODA A. DICKINSON, H. M. 137 46
Dana, Rev. E. W. Merritt, 1 00
Globe Village, Ev. Free church, 46; "Contributed," 5; 51 00
Spencer, Cong. ch., a member, 30 00
West Brookfield, Cong. ch. and so. 20 00—239 46
Dukes and Nantucket counties.
Edgartown, Cong. ch. and so. 20 38
Essex county.
Andover, South Cong. ch. and so. 82.62; Osgood school concerts, 5; A friend, 5; Students in Phillips academy, 3.15; 95 77
Ballardvale, Union Cong. ch. and so. 10 00—105 77
Essex county, North.
Bradford, 1st Cong. ch. and so. 10; Mr. and Mrs. Warren Ordway, to const. Mrs. ALICE S. ORDWAY, H. M., 100; A friend, 20; 130 00
Groveland, Cong. ch. and so. 11 63
Rowley, Cong. ch. and so. 5 00—146 63
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. and so. m. c. 10 73
Lynn, Cen. Cong. ch. and so. 40 00
North Beverly, Rev. E. W. Harrington, 25 00
Peabody, South Cong. ch. and so. 93 52
Salem, Union Mission. Concert, 18 25—187 50
Franklin co. Aux. Society. William F. Root, Tr.
Sunderland, Cong. ch. and so. 50 00
Hampden co. Aux. Society. Charles Marsh, Tr.
Chicopee, 2d Cong. ch. and so. 28 56
Palmer, 2d Cong. ch. and so. 50 00
Springfield, 1st Cong. ch. and so. 105.15; Friend of Missions, 500; Ira Merrill, 10; 615 15
Tolland, Mrs. N. E. Slocum, 10; Mrs. Daniel Spring, 10; 20 00
West Springfield, 1st Cong. ch. and so. 22 00
Westfield M. M. R. 10; M. A. R. 5; 15 00—750 71
Hampshire county Aux. Society.
Cummington, East Village ch. 13 81
East Hampton, 1st Cong. ch. and so. 105 64
Enfield, Cong. ch. and so. 50; Edward Smith, 500; 550 00
Florence, A. L. W. 500 00
Haydenville, Cong. ch. and so. 11 68
Southampton, Cong. ch. and so. 36 47
West Hampton, Cong. ch. and so. 19 74
Williamsburgh, Cong. ch. and so. 26 37—1,263 71
Middlesex county.
Arlington, Cong. ch. and so. 25 00
Ashland, 21.50 in Dec. *Herald* as from Ashfield, should have been acknowledged from Cong. ch. and so. Ashland.
Cambridge, Shepard ch., Miss Louisa S. Munroe, add'l, 10 00
Carlisle, Cong. ch. and so. 9 88
Newton, Eliot ch. and so. 300 00
Somerville, Franklin St. ch. m. c. 5 22
South Framingham, South Cong. ch. to const. GEORGE RICE, H. M. 160 00—510 10
Middlesex Union.
Leominster, R. 10 00
Norfolk county.
Braintree, 1st Cong. ch. and so. m. c. 8 53
Brookline, Harvard Cong. ch. and so. in part, 70 00
Canton, 1st Cong. ch. and so. 15 00
Grantville, Cong. ch. and so. 164 77
Quincy, Cong. ch. and so. m. c. 27 00
Wellesley, L. B. H. 30 00—315 30
Old Colony Auxiliary.
Fairhaven, 1st Cong. ch. and so. 10 00
Lakeville, Precinct Cong. ch. and so. 29 10—39 10
Plymouth county.
Abington, Cong. ch. and so. 15 64
Suffolk county.
Boston, Old South ch. (of which 203.53 for Papal Lands) 3,513.53; Central ch. (of which m. c. 8.99) 2,008.99; Shawmut ch. 1,250.47, Central ch. (Jamaica Plain) 508.34; Phillips ch. 484.50; Walnut Ave. ch. 268.44; Park St. ch. 98; Pilgrim ch. 64.75; Eliot ch. 21; Friends in do. with other dona. to const. Rev. THOMAS O. RICE, H. M. 25; Holland ch. 9.05; Union ch. 2.56; Mt. Vernon ch. 2.50; A friend, to save retrenchment, 1,000; A friend, for Madura Mission, 250; A. B. 100; Miss S. W. 50; S. A. Quincy, 30; F. G. T. 7; 9,694 13
Chelsea, 1st Cong. ch. and so. 83 72—9,777 85
Worcester county, North.
Gardner, 1st Cong. ch. and so. 20 00
Phillipston, Henry Wright, 10 00—30 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Auburn, Cong. ch. and so. 40 11
Clinton, 1st Ev. ch. and so. 36 68
Leicester, Mrs. John Nelson, 50 00
Rutland, 1st Cong. ch and so. 12 00
Shrewsbury, J. S. Hastings, 1 10
Webster, 1st Cong. ch. and so. 25 00
Worcester, Central ch. m. c. 11.94; Mrs. A. D. Foster, 100; 111 94—276 83

Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Westboro, Ev. Cong. ch. and so. m. c. 28.70; A thank offering, 5; 33 70
——— "Let not thy left hand know what thy right hand doeth," 1,000 00
14,869 88

Legacies. — Grafton, Eliza A. Burton (previously received, 564.91), 75 00
Millbury, Mrs. Hannah W. Stockwell, by George W. Rice, Ex'r, 207 49—282 49
15,152 37

RHODE ISLAND.

East Providence, Cong. ch., a member, 1 00
Providence, Beneficent Cong. ch. and so. 875 00—876 00

CONNECTICUT.

Fairfield county.
Bridgeport, Park St. ch. and so. 9 00
Easton, Cong. ch. and so. 17 50
Ridgefield, Cong. ch. and so. m. c. 4 62
Westport, M. A. Leavenworth, 55
Wilton, Cong. ch. and so. m. c. 20 00—51 67
Hartford county. E. W. Parsons, Tr.
Collinsville, Cong. ch. and so. 7 30
Enfield, 1st Cong. ch. and so. 38 00
Hartford, A member of Asylum Hill ch. 35; Windsor Ave. ch. 25.01; Roland Mather, 1,000; M. 100: 1,160 01
Manchester, 1st Cong. ch. and so. 80 10
North do. A friend, 2 00
Windsor, Cong. ch. and so. 35 20—1,322 61
Litchfield co. G. C. Woodruff, Tr.
Morris, Cong. ch. and so. 7 50
New Preston, Rev. Henry Upson, 5 00
Plymouth, Cong. ch. and so. 26 00
Roxbury, Cong. ch. and so. 18 50
Salisbury, A friend, 4 00
West Winsted, 2d Cong. ch. and so. 47 45
Winsted, Friends, 20; Chas. H. Blake, 10; 30 00—138 45
Middlesex co. E. C. Hungerford, Tr.
Old Saybrook, Cong. ch. and so. 7 52
New Haven co. F. T. Jarman, Agent.
Fair Haven, M. P. Tuttle, of 1st Ch. 1 00
Middlebury, Cong. ch. and so. 58 34
New Haven, 1st Ch. m. c. 18.32; North ch. m. c. 15.50: S. Wells Williams, 100; 133 82
Waterbury, A friend, 258 75
Wolcott, Cong. ch. and so. 6 37—458 28
New London county. L. A. Hyde and L. C. Learned, Tr's.
Lebanon, South Society, three friends, 25 00
Ledyard, Cong. ch. and so. 14 38
New London, 1st Cong. ch. and so. 252.01; 1st Ch. of Christ, m. c. 37.80; 2d Cong. ch. and so. m. c. 8 09; 297 90
Old Lyme, Cong. ch. and so. 48 89—386 17
Tolland county. E. C. Chapman, Tr.
Ellington, Cong. ch. and so, to const. Mary J. Kimball, H. M. 144 65
Rockville, 1st Cong. ch. and so., to const. G. N. Brigham, M. D. Harris, and Mrs. George Talcott, H. M. 342 98
Tolland, Cong. ch. and so. 11 02
Vernon, Cong. ch. and so. 54 56—553 21
Windham county.
Chaplin, Cong. ch and so., to const. Julian Griggs and Jesse H. Turner, H. M. 152 20
Westford, S. S. Stowell, 6 00
Windham, Cong. ch. and so. 20 76—178 96
3,096 87

Legacies. — Middletown, Anna H. Phillips, by J. M. Hubbard, Ex'r, 50 00
3,146 87

NEW YORK.

Bethel, Cong. ch. and so. 10; W. R. Thomas, 10; 20 00
Champion, Cong. ch. and so. 4 00
Copenhagen, Cong. ch. and so. 8 45
Danby, J. Weller, 90
Deer River, Cong. ch. and so. 3 30
Durham, W. Crawford, 4 00
Fredonia, O. R. Burchard, 1 00
Gilbertsville, A. Wood, 15 00
Gloversville, Cong. ch. and so. 88 74
Homer, A lady, 60 00
Lisbon, 1st Cong. ch. and so. 8 00
Motts Corners, Cong. ch. and so. m. c. 82
New York, 11th St. Cong. ch. and so. 8; William Forbes, 2.25; 10 25
No. Harpersfield, Mr. and Mrs. C. Nichols, 2 00
Onoville, Asher Bliss, Jr. 1 00
Palmyra, G. G. Jessup, 2 00
Parishville, 1st Cong. ch. and so. 9 47
Remsen, 1st Cong. ch. and so. 13.13; Miss Jennet Williams, 10; 23 13
Sherburne, ——— 3 00
Versailles, B. F. Hall, 20 00—285 06

Legacies. — Rushville, Benjamin Watkins, by S. S. Catlin, 33 13
Watertown, Milton Clark, add'l, by John C. Knowlton, Ex'r, 134 85—167 98
453 04

NEW JERSEY.

Chester, 1st Cong. ch. and so. 13 00
Haddonfield, A friend, 5 00
Newark, C. S. Haines, for the Indians, 40 00
Newfield, Rev. Charles Willey, 20 00
Orange Valley, Alex. Brownlie, 10 00—88 00

PENNSYLVANIA.

Audenried, T. D. Reese, 90
Germantown, Mrs. Theodore Bayard, 50 00
Hyde Park, Welsh Cong. ch. and so. 26; Thomas Eynon, 50; 76 00
Jeffersonville, Francis Whiting, 10 00
Philadelphia, Central Cong. ch. and so. (of which from Theodore Bliss 75) 187.10, do. m. c. 14.55, to const. Rev. James R. Danforth, Rev. Moseley H. Williams, and Miss Ada Haven, H. M.; C. W. Sparhawk, 10; 211 65
Shrewsbury, Rev. A. D. Gring, for debt, 2 00—350 55

MARYLAND.

Baltimore, G. N. Cressy, 10 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so. 212 50

VIRGINIA.

Hampton, Normal School Ch. 27 36

WEST VIRGINIA.

———, Two friends, 5 00

KENTUCKY.

———, A. C. V. 2 00

TEXAS.

Velasco, Aliquis, 5 00

OHIO.

Brookfield, Welsh Cong. ch. and so. 20 00
Chardon, R. M. Keyes, 10 00
Cincinnati, Rev. B. P. Aydelott, D. D. 10 00
Cleveland, L. A. French, 25 00
Coolville, Mrs. M. B. Bartlett, 10 00
Delaware, Rev. John H. Jones, to const. T. H. Jones and Clara Jones, H. M. 200 00
Ellsworth, H. C. Beardsley, 10 00
Evansport, Mrs. H. C. Southworth, 5 00
Hudson, Ch. in Western Reserve College, 10 00
Kinsman, Cong. Presb. ch. 50 00
Lyme, Cong. ch. and so. 37 31
Oberlin, 2d Cong. ch. and so. 10 14
Seville, 1st Cong. ch. and so. 12; L. W. Strong, 4; 16 00
Sheffield, Cong. ch. and so. 12 50
Strongsville Free Cong. ch., 5 00—430 95

ILLINOIS.

Batavia, Mrs. A. L. M.	25 00	
Chicago, Leavitt St. ch. and so.	17 80	
Elgin, Mrs. Sarah J. Stiles,	1 00	
Galesburg, 1st Ch. of Christ,	52 70	
Naperville, Rev. A. A. Smith,	4 00	
Oak Park, Cong. ch. and so.	5 00	
Odell, Cong. ch. and so. 11; Mrs. H. E. Dana, 10;	21 00	
Ottawa, Cong. ch. and so.	19 26	
Peoria, Cong. ch. and so.	76 40	
Providence, Cong. ch. and so.	11 05	
Quincy, 1st Union Cong. ch. 11.75; Mrs. E. T. Parker, 10; R. McComb, 4; E. Littlefield, 3;	28 75	
Rock Island, A friend,	7 00	
Sycamore, 1st Cong. ch. and so.	72 61	
Tolono, Mrs. L. Haskell,	8 00	
Wethersfield, Mrs. A. B. Kellogg,	5 00	
Wheaton, L. B.	10 00	—364 57
Legacies.— Geneseo, Peter Hammond, by Joseph Hammond, Ex'r,		100 00
		464 57

MICHIGAN.

Almont, Cong. ch. and so.	10 00	
Clare, Rev. A. H. Morris,	10 00	
Detroit, H. F. Farrand,	1 00	
Grandville, Cong. ch. and so.	2 00	
Hudsonville, Cong. ch. and so.	2 00	
Kalamo, Cong. ch. and so.	3 00	
Metamora, Pilgrim Cong. ch.	3 16	
Portland, Cong. ch. and so.	6 45	
Richland, 1st Presb. ch.	26 00	
Romeo, Mary A. Dickinson,	200 00	
Vienna, Union Cong. ch. and so.	8 45	—272 06

MISSOURI.

Amity, Cong. ch. and so.	1 50	
Lesterville, L. A. Hunt,	1 00	—2 50

MINNESOTA.

Minneapolis, Plymouth ch.	12 12	
St. Paul, Plymouth Cong. ch. and so.	14 01	—26 13

IOWA.

Anamosa, Cong. ch. and so.	3 95	
Belmond, Rev. J. D. Sands,	1 00	
Chester Centre, Cong. ch. and so.	22 25	
Dubuque, Mrs. S. N. Millard,	1 00	
Genoa Bluff, Cong. ch. and so.	20 10	
Lewis, Cong. ch. and so.	15 00	
Manchester, Cong. ch. and so.	26 41	
Monona, Cong. ch., by Rev. W. S. Potwin,	5 00	
Waterloo, Rev. Moses K. Cross,	12 00	—106 71

WISCONSIN.

Adamsville, Cong. ch. and so.	5 00	
Beloit, 1st Cong. ch. and so. (of which 5 to from Mrs. B. Durham to keep Rev. J. D. Davis in the field),	195 00	
Hartland, 1st Cong. ch. and so.	5 78	
Mill Creek, Cong. ch. and so.	5 00	
Milwaukee, Plymouth ch. and so.	73 40	
Watertown, Cong. ch. and so.	50 00	—334 18

KANSAS.

Brookville, H. H. Wright,	1 00	
Centralia, Cong. ch. and so.	3 90	
Council Grove, Cong. ch. and so.	10 00	
Mariadahl, H. H. Griffin,	5 00	
Topeka, 1st Cong. ch. and so.	14 00	—33 90

CALIFORNIA.

Los Angeles, Francis Wilson,	38 85	
Oakland, 1st Cong. ch. and so. 91.50; Plymouth Ave. ch. and so. 13.50;	105 00	—143 85

COLORADO.

Denver, James H. Learned,		10 00

MONTANA TERRITORY.

Camp Baker, Mrs. J. A. Lewis,		5 00

ARIZONA TERRITORY.

Camp Grant, Rev. C. M. Blake, to const. himself H. M.	50 00

CANADA.

Province of Quebec. Montreal, Abner Kingman, Jr.	50 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Mahratta, T. Graham,	25 00
Madura, Melur, 9; Pulney, Miss E. Chandler, 7.18;	16 18
Micronesia, Juritz, S. S. Foster, 10; Charles Foster, 5;	15 00
Sandwich Islands, Hilo, Rev. T. Coan, 75; Mrs. Coan, 25;	100 00
South Africa, Cape Colony, Hattie Cleaveland, 10; Sarah Cleaveland, 10;	20 00
Turkey, Constantinople, 50; ——, Vulko Shopoff, 11.63; Smyrna and Manisa, m. c. 9.56; Van, Dr. G. C. Raynolds and wife, with other dona. to const. George Raynolds Booth, H. M. 50;	121 19

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For several missions, in part,	5,970 11

From Woman's Board of Missions for the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

(Of which from 2d Cong. s. s., Oberlin, O., for Mrs. Coffing, Marash, 12.80),	1,007 64

MISSION SCHOOL ENTERPRISE.

Maine. — Cumberland, Cong. ch. and so., for Mis. sch., Madura, 17; Milltown, Cong. s. s., for boy's school in Turkey, 78.15; Orono, 1st Cong. s. s. 8.38; Yarmouth, 1st Cong. ch. and so. 7.50;	111 03
New Hampshire. — Greenland, Cong. s. s. 12; Newcastle, Mrs. Sarah Neal, 50 cts.; Miss D. N. Vennard, 20 cts.	12 70
Vermont. — Dummerston, Cong. s. s. 15.87; Enosburgh, Cong. s. s. 5;	20 87
Massachusetts. — Andover, T. N. Owen, for Mexico, 2; Lakeville, Precinct Cong. s. s. 10;	12 00
Connecticut. — Columbia, Cong. s. s. 30; Scotland, Cong. s. s., for out-station work at Harpoot, 21;	51 00
New York. — Honeoye, Cong. s. s. 17; Lima, Ladies Soc., for students in Marash Theol. Sem'y, 50; Mt. Morris, Presb. s. s., for pupil in Harpoot Sem'y, 30;	97 00
New Jersey. — Chester, Cong. s. s.	1 23
Ohio. — Delaware, My little boy's dollar, 1; Oberlin, Cong. s. s., for work of Rev. C. H. Wheeler, 12.80;	13 80
Iowa. — Atlantic, Cong. s. s. 6.43; Anamosa, Cong. s. s. 3.43;	9 86
Canada. — Montreal, A. Kingman's s. s. class, for a pupil in Ahmednuggur,	6 50
	335 99
Donations received in March,	30,845 81
Legacies " " "	1,367 88
	$32,213 69

Total from Sept. 1st, 1878, to March 31st, 1879, Donations, $154,112.99; Legacies, $24,157.37 = $178,270.36.

East Boston, Mass., Miss E. Hawley, 111 volumes, for use on mission fields.

FOR YOUNG PEOPLE.

THE MORNING STAR'S REPORT TO HER STOCKHOLDERS.

THE "Morning Star," after a trip of eight months in Micronesia, arrived at Honolulu, February 26. She brings her own story of herself and her trip, written in Micronesia in December last. The stockholders will welcome such a direct report. Accompanying the report, we give two pictures, one of a lagoon coral island, such as the "Star" has frequently seen on her trip, and one of the cocoa-nut palm, which grows luxuriantly on some of the Micronesian Islands, like Kusaie, a picture of which was given in the *Herald* for January last.

CORAL ISLAND WITH LAGOON.

"NEW MICRONESIA, *December* 6, 1878.

"*To my numerous, respected, and happy owners, the 'Morning Star' sends greeting,* — health, peace, and joy to you all: —

"I am on my eighth trip in 'Old Micronesia' and my sixth in the 'New.' I am now doing my very best to get back to Ponape, having done up all my work at the Mortlocks. I came down *flying*, making the distance of 280 miles from Ponape to Lukanor, in less than four days. I am going back 'wallowing,' for this is the only way of getting along, according to my experience for the last two weeks. I am doing the very best I can, and am glad no one on board complains at my slow progress. The only approach to complaint from any one is the rather natural remark, which rather mortifies me, 'Now is the time for a steamer.' 'Oh for the power of steam!' Well, *I* am sorry, and would gladly do better; I am thinking of the dear

ones waiting for my return, on Ponape and Ebon. I am much wanting to get up to Pingelap and Mokil, to give those good people in the East a chance to welcome me and their misssionary, as they have done in the West; but what 's the use? The captain says he never had such experience before, — head winds and baffling; 'north' and 'south.' Mr. Sturges wonders if 'the winds and I are on a dodging frolic,' and suggests to the captain that he 'tack ship' without saying anything. The Captain says, 'that 's just what I have been doing, but the winds are too fast for me.' And so we have it 'up and down,' 'up and down.' All on board agree that it is from the *Lord*, so there is no complaining. Only I 'm a little sorry to hear there is any thought of 'laying me up' to give place to a young steamer; I think they 'll rue the day when they do it. I trust you will do all you can for me, and never agree to a compromise: I have served you well, and am good for many a trip yet. Besides, it would be so hard not to come back to see these sunny isles, and the dear missionaries and their people. I was the first to bring teachers to these lovely Mortlocks. They have always been glad to see me, and never more so than just now. Oh, how I do love to see them gathered on their white beach to sing me their pretty songs of welcome. I can't help wishing I were a big phonograph; how the Honolulu people would stare and throw up their hats to hear me repeat the sounds that have come to me from the shores of these sunny Mortlocks! I am so happy too that I got along to new islands and landed Ponape teachers there. I hope next year to bring from Ponape more new teachers, for I heard the missionary promise the people on Namolik to bring them teachers, and he has also requests for teachers on dark Ruk. I hope to go there next year, and should have gone on this trip had there been anything to take.

COCOA-NUT PALM.

"I am very happy to bring down supplies and letters and papers to these dear good missionaries, — they all seem so happy in their work, and so blessed, and it is pleasant to take them around to see their children and

grandchildren, — who are already counted by the hundreds in some of the islands. I am always happy to bring down missionaries, but am rather sad to take them away ; I did so want to bring back dear Mr. and Mrs. Snow, and my favorites, the Doanes. How they are repeating themselves in the songs everywhere sung in New Micronesia ! Dear good veterans, how I miss them ! And now I must take back another of them. Mrs. Sturges is much needing me to help her get away into a cooler clime. And poor Mr. Sturges ! he will soon be the only one of the original band in Micronesia ; how he does hang on ! Wonder if he plans to never give up ? I love my younger friends, and shall try to keep on coming to them as long as I can. If any more want to come, I can assure them a hearty welcome and a glorious work. These isles wait for the Law of the Lord ; and I can wish no one any higher good or sweeter happiness than a share in bringing to them the Gospel of Life. I shall be happy to continue in your employ, and serve you to the best of my abilities. Thanks for past favors.

" Your sincere servant,

" The Morning Star."

THE FAKIRS OF INDIA.

In another part of this number of the *Herald*, much is said about the success of the gospel in India during the past year. Thousands have thrown away their idols, and are now learning of the true God. On page 162 there is a picture of a temple, in which some of these recent converts in India were a few months ago worshiping blocks of wood and stone. The beautiful temples of that land are in strange contrast to the ugly and misshapen idols to be seen within them. But it is not strange that those who make such hideous images for gods, should think that the way to please these gods is by making themselves hideous. The religion of Jesus teaches us that saints are such as love God and righteousness. The religion of the Hindoos teaches them that men become saints, disfiguring their bodies, and living in nakedness and filth. These Hindoo saints are called fakirs (pronounced fah-keers). They form a class of people by themselves, generally wandering about from place to place, having no fixed home. They deem it a virtue to be filthy and almost naked. They neither cut their hair nor comb it, twisting it about their heads or letting it hang loosely. They paint their naked bodies or rub ashes over them, so as to make themselves as repulsive as possible. A few years ago there were said to be two millions of these fakirs in India. The people greatly reverence them, seeking their blessing and dreading their curse. They are great beggars, and no one dares refuse them a gift. The proudest Brahmin will bow down before one of these wretched creatures whom he happens to meet upon the street.

There is a class of these fakirs who give themselves up to some special form of self-torture, and it is astonishing what sufferings they will endure. Occasionally one will make a vow to fasten his eyes on an object and never take them off while waking. He will stand for days with fixed gaze, as if he were stone. Some of these devotees will stand on one foot until their

legs shrivel, and it becomes impossible for them to walk. Others will tie an arm over the head, and keep it there until it becomes rigid and useless. A missionary tells of a fakir whom he once met who was making a pilgrimage to Benares, a distance of 240 miles, by measuring the whole distance with his body. He would throw himself at full length upon the ground, and then placing his feet where his head struck, repeat the process all the day long.

A GROUP OF FAKIRS.

The picture given above is from Dr. Butler's *Land of the Veda*, and is engraved from a photograph of a group of fakirs who wore a larger amount of clothing than is usually seen upon men of their class. They make us think of that demoniac whom Jesus saw at Gadara, who went about crying and cutting himself with stones. It is not strange that people who call these filthy and wretched beings "holy," should be themselves corrupt and unholy. Neither is it strange that when a religion requiring purity of heart is presented them, they should be slow to understand it, and slower still to receive it. But little by little they are learning of the better way. Sixty thousand persons in Southern India who have had this sad notion about what makes a saint, have within a year left their idols, and have asked to be taught the religion of Jesus. There will be no fakirs in India when the people have learned that they only are saints who are holy in heart.

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